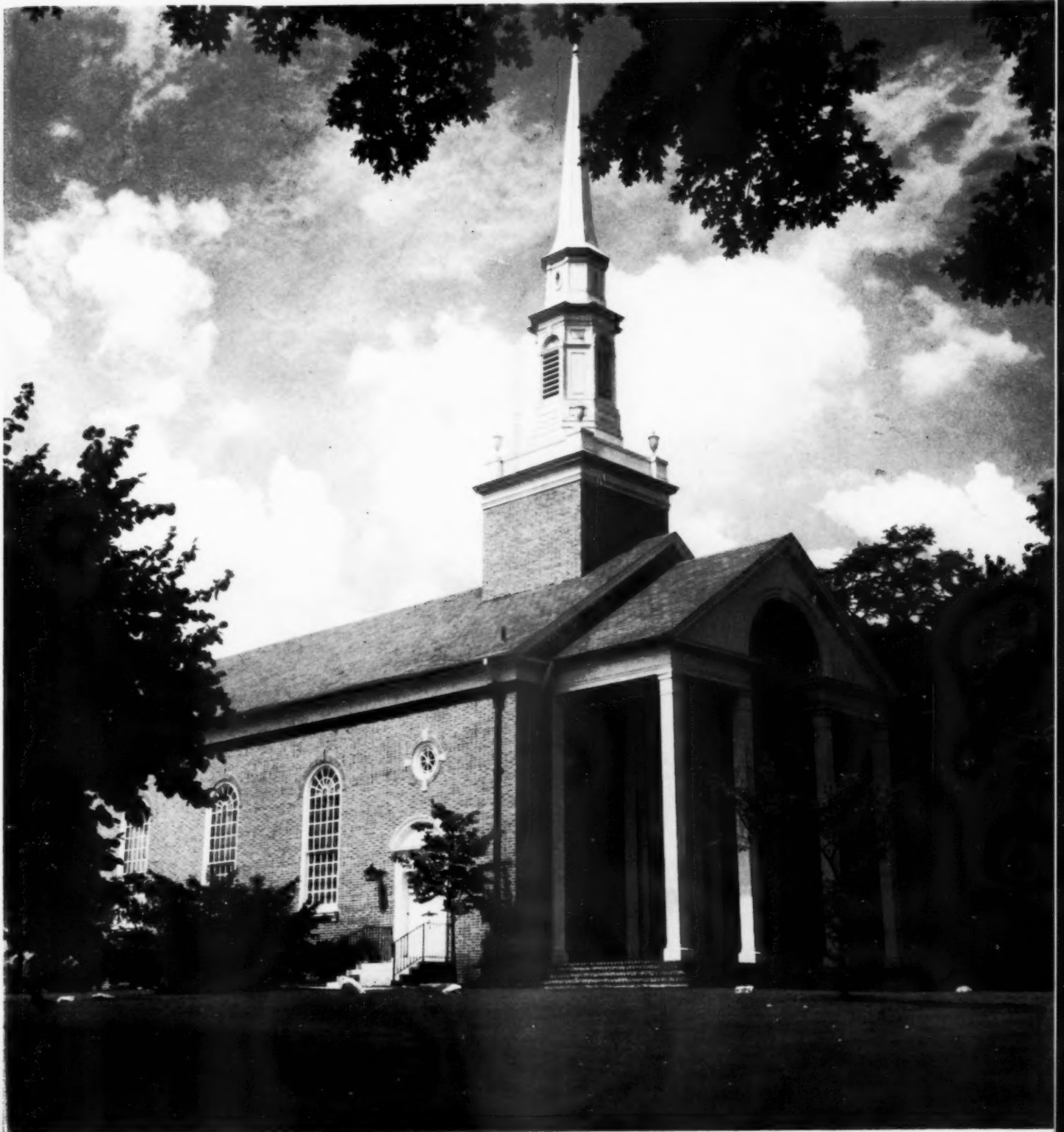
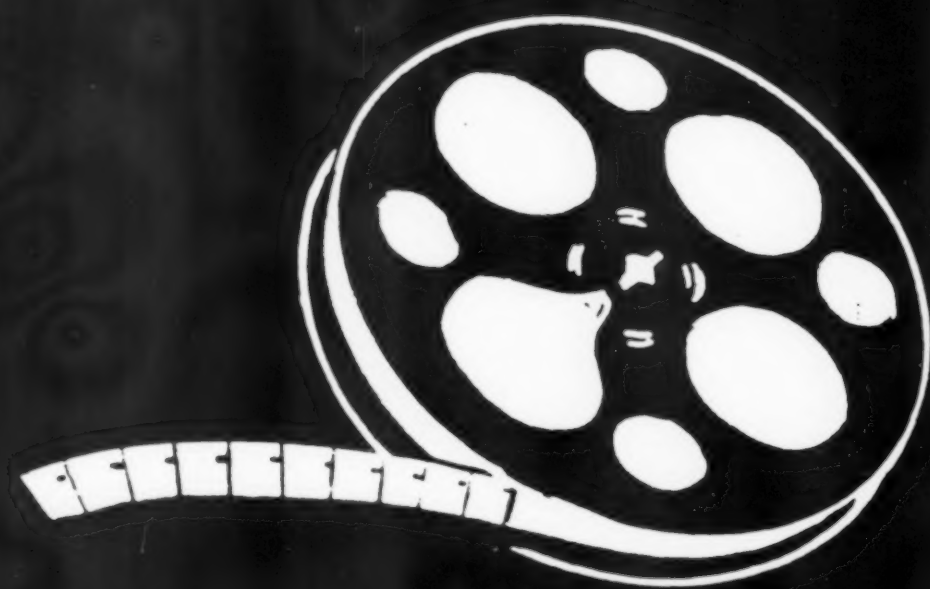


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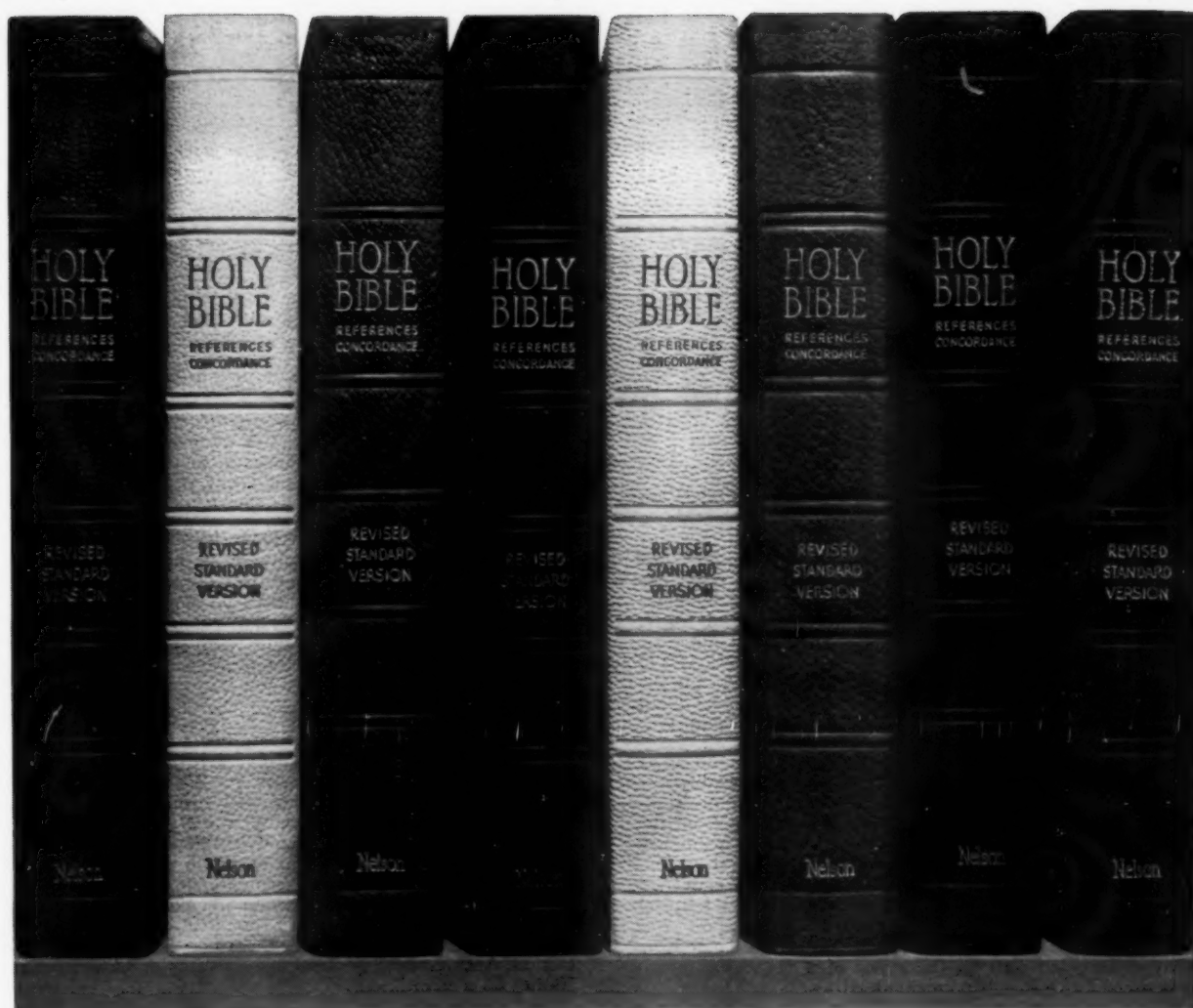
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Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

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MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO DE MOSS ASSOCIATES VALLEY FORGE PENNA.				

MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

Vol. 159

March 1961

No. 3

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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Who's Who IN THIS ISSUE

JOHN E. BATES is minister of the First Baptist Church, Middletown, N.J.

OLGA B. BELL (Mrs. Ivan B. Bell) is vice-president of Christian training, National Council of American Baptist Women.

EDWARD E. BOLLINGER, commissioned as an American Baptist missionary in 1950, was assigned to Japan in 1951. In 1955, he and Mrs. Bollinger were transferred to Okinawa.

V. CARNEY HARGROVES, formerly president of the American Baptist Convention, is minister of the Second Baptist Church of Germantown, Philadelphia, Pa.

BETTY HENLEY (Mrs. Hayden Henley) is recording secretary of the American Baptist Woman's Mission Society of Michigan.

ESTELLE MARLIN is director of Christian education at the Kodiak Community Baptist Church, Alaska. Formerly she was a housemother at Kodiak Baptist Mission for eleven years and served in Newark, N. J., for twelve years.

PAUL S. MINEAR, an American theologian, teaches at Yale Divinity School.

CECIL G. OSBORNE is the minister of the First Baptist Church, Burlingame, Calif.

MARY SUDERMAN, an American Baptist missionary since 1949, is a registered nurse at the Satribari Christian Hospital, Gauhati, Assam.

W. DREW VARNEY is an administrative associate in the overseas department of the American Baptist Foreign Mission Societies. He and Mrs. Varney served as missionaries in South India for seventeen years.

LUCIUS WALKER, JR., an American Baptist missionary, serves as a boys' worker at the Milwaukee Christian Center, Milwaukee, Wis.

The Cover

This church building is more than a building. It symbolizes something. It symbolizes the congregation that worships within its walls, the influence of these worshipers in the community in which the building is located, and the world mission of the body of Christ called the church. What is that mission? For the answer of one group of American Baptists, see "The Mission of the Church," by Frank A. Sharp, pages 17-20 of this issue.

Picture Credits

Cover, John C. Slemp; p. 6 (left), Doris B. Curtis; pp. 18-20, Frank A. Sharp; p. 24, Cecil G. Osborne; p. 39, Edward E. Bollinger.

MISSIONS

March Quiz

1. Last November, Okinawa was recognized as a separate American Baptist mission field. How many overseas fields are there now on which American Baptist missionaries serve?

2. As early as what year did the American Baptist Home Mission Societies recognize the need for a unique ministry to the inner city?

3. What information did the ministry of foreign affairs of the Spanish Government communicate to Erik Ruden, of the Baptist World Alliance?

4. Recently, in (1) *The New York Times*; (2) *Time*; (3) *The New Republic* appeared the following: "Sometimes we wonder if Christianity has lost its punch. Communism is crusading: is Christianity?" Which is correct?

5. According to a recent Moscow report, what are to be used as primary weapons to bring about the defeat of capitalist "imperialism" and the establishment of communism throughout the world?

6. Name the person who is the first woman president of the Council of Baptist Churches of North East India, and who recently conducted its eleventh annual meeting.

7. On which mission field does Estelle Marlin serve as an American Baptist missionary?

8. The Baptist Youth Fellowship thus far has contributed only \$22,033 to the Tohoku project. How much did American Baptist youth pledge?

9. Name the man who is the only Baptist pastor in Mexico who speaks the Mazahua language.

10. What is the theme for the Third Assembly of the World Council of Churches to be held in New Delhi, India, November 18-December 6?

11. Martin Luther King, leader of the nonviolent Negro resistance movement in the South, said in an interview that the lunch-counter sit-ins had served to _____.

Fill in the blanks.

12. How much must one contribute to the Valley Forge Forward Fund to be recorded as a builder, and which record is to be on permanent display?

13. Communist strategy and ideas will be interpreted to American Baptists in a series of articles and studies proposed by a commission of the Council on Christian Social Progress, American Baptist Convention, which met in New York city, January 6-8. Who is the chairman of the commission?

14. Where are there more Negroes in college than in all other countries in the world?

Answers to Quiz on page 47

BAPTIST YOUTH LEADER ON THE FRANKLIN CAMPUS



Miss Donna Palmer, one of the many Baptist students on the Franklin College campus, is also one of the busiest. A freshman from Batavia, N. Y., Donna is national Fellowship Guild chairman and a member of the executive board of the Baptist Youth Fellowship. She is also the BYF representative on the board of the American Baptist Foreign Mission Societies.

Donna not only is busy with her college studies but spends many hours answering correspondence from local guilds and traveling to various churches to assist them in their planning.

Donna is a past president of the BYF in New York State. She began her Christian service in BYF at the age of twelve in the First Baptist Church, Batavia. During her senior year in Batavia High School, she was president of the church group as well as president of the state organization. Donna was New York state Fellowship Guild chairman when she was a junior.

Donna, a member of the National Honor Society and active in music while in high school, plans to enter Christian education or youth work when she graduates from Franklin College. She is attending college on an endowed scholarship and is a member of the host and hostess committee, a select group of students who meet visitors coming to the campus. Donna is very active in religious activities.

Donna believes that Franklin College will give her the liberal arts training in Christian higher education that is necessary to her vocation, — training our youth to be responsible Christian citizens.

Franklin College is proud of its tradition of training young people for Christian service.

Franklin College invites your inquiries. Complete the form and mail today.

To: HAROLD W. RICHARDSON, *President*
Franklin College
Franklin, Indiana

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N**ewsbriefs**

Benjamin P. Browne Accepts Northern Post

Benjamin P. Browne, of Philadelphia, Pa., has resigned as executive director of Christian publications for The Board of Education and Publication, and will become administrator and president-elect of Northern Baptist Theological Seminary, Chicago, Ill. He will begin a two-year term as Northern's administrator on September 1, 1961, following a year as acting administrator on a part-time basis. Dr. Browne will continue as director of the Green Lake Christian Writing Center and the Christian Writers and Editors Conference until August, 1962. Dr. Browne is currently president of The Associated Church Press and chairman of the executive editors of the National Council of Churches. Following five pastorates in New England, Dr. Browne was director of promotion for the Massachusetts Baptist Convention and executive secretary of the Pennsylvania and Delaware Baptist Conventions. As editor-in-chief for the past fourteen years, he has edited the monthly *Baptist Leader*, and is responsible for a staff of twenty-four persons, who produce three hundred publications for Sunday church schools, Sunday evening programs, vacation schools, and weekday church schools.

Kalamazoo to Operate Year-Round Schedule

The board of trustees of Kalamazoo college, Kalamazoo, Mich., voted recently to place the college in year-round operation. The 128-year-old



Benjamin P. Browne

coeducational liberal-arts college will adopt a four-quarter calendar, starting next September. The first full-summer quarter is expected in 1962. Kalamazoo's plan was seen by its president, Weimer K. Hicks, as offering a solution for the many small colleges which would like to expand so they can accept their fair share of the increasing numbers demanding a college education, but have scant financial resources for doing so.

Massachusetts Home Breaks Ground

Ground was broken for a new four-story east wing at the Baptist Home of Massachusetts, Newton, January 8. The project will cost nearly one-half million dollars. Ninety-one people are in the home at the present time, and there is a waiting list of more than one hundred. The new addition will provide facilities for thirty-five people and will include a dental clinic, enlarged

kitchen, a dining room, a new elevator, and other accommodations. It will be completed before the end of 1961. Osgoode H. MacDonald, secretary, division of homes and hospitals, American Baptist Home Mission Societies, took part in the ground-breaking service. Keynote speaker was Hillyer H. Straton, pastor, First Baptist Church, Malden, Mass.

Communist Ideas To Be Interpreted

Communist strategy and ideas will be interpreted to American Baptists in a series of articles and studies proposed by a commission of the Council on Christian Social Progress, which met in New York city, January 6-8. The commission heard a series of papers on communism which recognized that this dynamic world movement affects more people than any other ideology or movement in the world today. The commission recommended that the C.C.S.P. appoint those who attended this consultation as a subcommission to recommend a program on the responsibility of the Christian church in confronting communism; that the commission issue in six months a recommended handbook for the study of communism, its purpose and methods; that the commission recommend to C.C.S.P. the publication of articles on this subject; that a long-term consultation be held in order to get a broad dimension for arriving at a consensus as to what the church ought to be doing; that a speakers' bureau be set up under the commission's guidance; and that the commission develop a recommended long-term program. The commission was called together as a result of the resolution on communism passed at the 1960 annual meeting of the American Baptist Convention in Rochester, N.Y.,



Calvin and Marian Ngai, of the Shumshuipo Church in Kowloon, Hong Kong, are studying this year at Andover Newton Theological School, Newton Centre, Mass. Mr. Ngai is pastor of this Swatow-speaking church



Sandra Mudder, a nursing student, shares the joy of grateful parents as they look upon their offspring through a nursery window at Mounds-Midway, St. Paul, Minn. Baby is one of 2,090 born there during 1960

recognizing that "Communist and other totalitarian regimes are contrary to Christian conscience and democratic principles of free government," and urging "... that each of our American Baptist churches undertake a program of education, regarding the principles and methods of communism and other totalitarian systems with the guidance and careful study of the Council on Christian Social Progress and utilizing educational materials prepared under the auspices of this agency of our convention." John W. Thomas, chairman of the commission, is executive secretary of the council.

Unified Budget Short of Goal

The American Baptist Convention fell short of reaching its Unified Budget goal by \$413,439. With a goal of \$10,500,000, the denomination raised \$10,086,561. This is the second year in a row that the budget was not raised. Giving to all denominational causes totaled \$13,225,240 in 1960, compared with \$11,570,717 in 1959. The 1960 figure includes Unified Budget receipts plus \$1,857,478 for Christian Higher Education Challenge, \$28,634 for the Valley Forge Forward Fund, \$1,005,508 raised through the Institutional Budget, and \$247,059 for specifics. According to Newton E. Woodbury, acting general director of the Council on Missionary Cooperation, "failure to reach our goal does not necessarily mean that missionaries will be called home. However, it does mean that societies and boards must dip into rapidly depleting reserves and they will have to curtail the launching of new programs in 1961."

225 Integrated Colleges In the South

There are now 225 integrated colleges in the South, reports J. C. Herrin, program associate of the American Baptist Home Mission Societies, who is working in the South with schools and students. His office is at Chapel Hill, N.C. One-tenth of the Negro population in all the world is in America, and mainly in the South, Mr. Herrin points out. There are more Negroes in college in the United States, also mainly in the South, than in all of the other countries in the world. New buildings are greatly needed by Southern Negro colleges, and operational costs are sky-rocketing. When a Christian considers whether or not he shall give to such a need, he must realize that by supporting a Negro school he is not underwriting segregation, but is literally opening the doors of that school to white students of the community as well as Negro. In increasing numbers,



Clarence W. Cranford, for nineteen years pastor of the Calvary Baptist Church, Washington, D.C., has resigned, to accept a call to the United Baptist Church, Lewiston, Me., effective March 15. Dr. Cranford was president of the American Baptist Convention for the year of 1957-1958

white students and those from other countries are attending formerly all-Negro schools like Morehouse College and Spelman College, both in Atlanta, Ga.

Southern Editor Asks for Talks

Talks to review relations between the American Baptist Convention and the Southern Baptist Convention were termed "certainly in order" by Edwin H. Tuller, general secretary of the American Baptist Convention, when he issued a statement which supported a Southern Baptist editor's plea for a reappraisal of relations with other Baptist bodies in America. J. Marse Grant, editor of the *Biblical Recorder*,



Benjamin R. Morales (left), president of the Spanish American Baptist Seminary, Los Angeles, Calif., and Adam Morales, director of Spanish work, division of home missions, American Baptist Home Mission Societies peruse Adam's article 'Se Habla Espanol,' in November, 1960, issue of MISSIONS

official journal of the Baptist State Convention of North Carolina, ran an editorial calling for discussions with other Baptist bodies as a possible way to provide "a strong Baptist witness in America." He cited exploratory talks with the American Baptist Convention as a first step. Organic union of the two Baptist bodies may or may not be the best way to achieve the strong united Baptist witness that is needed in America, Dr. Tuller said. "But open discussion, be it off-the-record friendly talks or more formal consultations, are certainly in order."

School Planned For Urban Ministers

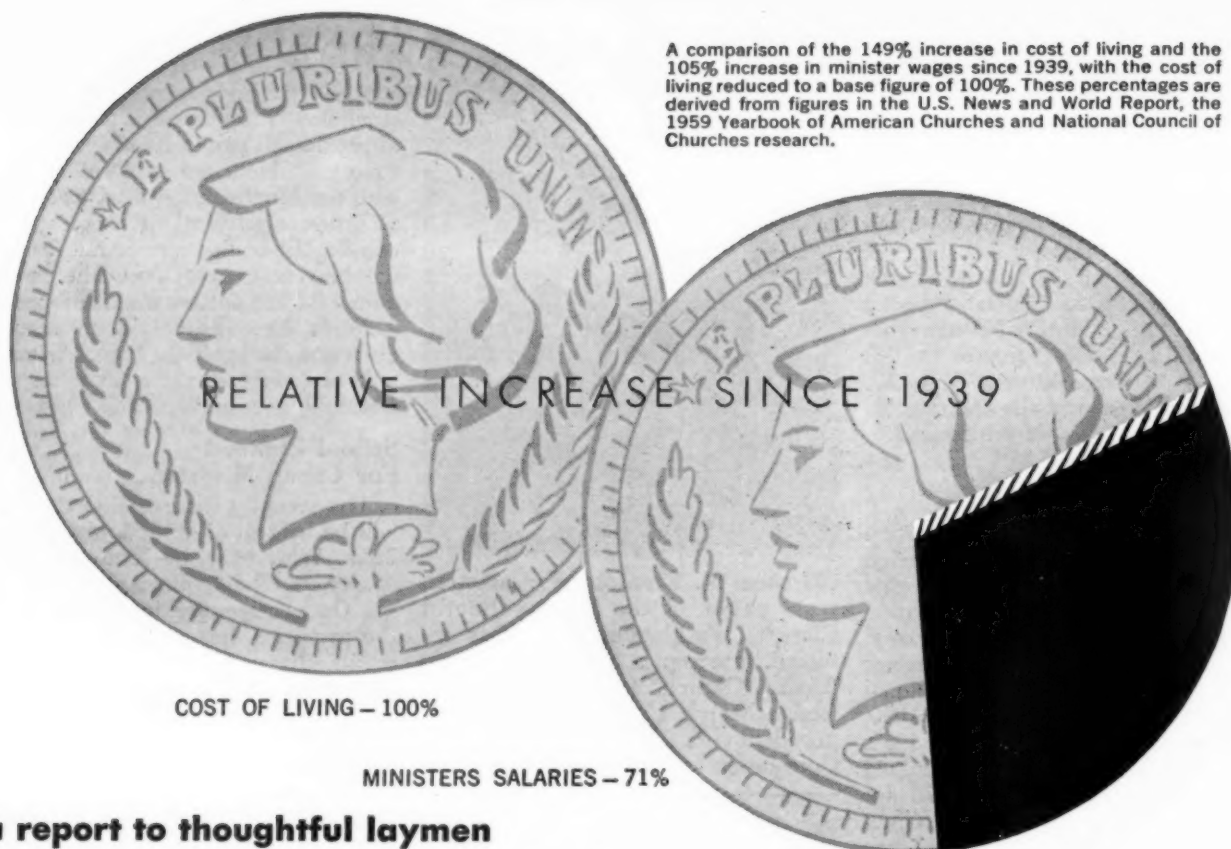
The second urban ministers' school will be held at Oberlin Lodge, Green Lake, Wis., May 16-June 1. Pastors of city churches in the American Baptist Convention are invited to study the problems that are connected with major changes in the church's program, location, and future strategy, which are made necessary by population and other changes in the church's neighborhood. The American Baptist Home Mission Societies will provide full tuition and instructional scholarships for each student, and additional scholarship aid will be available through the state and city societies in whose area the pastor is working. Information regarding the school may be had by writing to: Urban Ministers' School, Oberlin Lodge, Green Lake, Wis.

Town and Country School At Green Lake

"The Effectiveness of Churches in Town and Country" will be the subject for study in the tenth annual Interdenominational Town and Country Ministers' School, which will be held at Rural Church Center, Green Lake, Wis., April 4-20. Three major courses dealing with the characteristics of effectiveness in town and country church work will be taught in this school, and, in addition, workshops will be conducted to help the pastor strengthen his church program. Marvin Taves, of the department of sociology at the University of Minnesota; James Duncan, of the department of extension education, University of Wisconsin; and E. W. Mueller, secretary of town and country, National Lutheran Council, will conduct courses. Further information regarding the school may be secured by writing to: the Dean, Rural Church Center, Green Lake, Wis.

Missionaries Injured In Pennsylvania

Two American Baptist missionaries on study leave were seriously injured in an automobile accident a half-mile west of Chalfont, Pa., January 13.



a report to thoughtful laymen

The Financial Dilemma of Ministers

Did you know that the average American minister's salary has failed to keep up with the cost of living? Perhaps this is why the National Council of Churches has found two-thirds of our more than 200,000 ministers living in debt.

Consider three basic points. In the first place, a minister is an educated professional man who must pay for the equipment and continued training needed to meet the demands of his occupation and the civic leadership he assumes to do his job better. Second, he is almost always a husband and father who must provide for his family. Third, he is an individual—a person as yourself—who needs the time and things which complement and recreate his working abilities and talents.

All of these cost money he seldom has. Recent figures compiled by the National Council of Churches place the average minister's salary more than a dollar an hour below what the average painter makes. And the minister has no 40-hour week. In fact, if a painter works 60 hours in one week (as his minister so often does) he would receive \$228.90 according to Department of Labor statistics. Working the hours he does, a minister would earn over \$1,000 a month as a painter.

Inflation, too, cripples the minister's income. National Council of Churches' figures show that the incomes of clergymen have increased 105% since 1939. But in the same time the U.S. News and World Report charts a 149% increase in the cost of living, including taxes.

The value of the dollar decreased faster than the minister's salary grew. Simultaneously, our increasingly complex society created new demands upon his money through more extensive education for his children, advanced medical procedures, new charities.

Today, as a result, many a minister faces financial difficulty. As a trained professional man and community leader, he must maintain the standards you expect of him. As a family head, he must provide his wife and children with the necessities of life. As a human being, he must engage in those same human activities you find so necessary for your own continued growth.

But it is impossible for many ministers to meet all of today's financial demands on a salary that is worth less than was the average minister's salary in 1939. True, a man does not follow the call to be a minister for material wealth. But shouldn't he be paid enough to live as people who respect his position would expect?

Josh Billings once said, "A congregation who can't afford to pay a clergyman enough, want a missionary more than they do a clergyman." Church members, especially the guiding laity, must ask themselves how much shall be given to one who gives them all he has—the decision is theirs.

Reprints of this public service message for distribution to your Trustees and Board members are available on request.



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Mildred Crowell and Rose Graziano are students attending The Baptist Institute, Bryn Mawr, Pa., while on leave from the Kodiak Baptist Mission, Kodiak, Alaska, where they serve under appointment of the American Baptist Home Mission Societies. The missionaries made a good recovery from the first critical few hours and are expected to recover completely unless unforeseen developments take place, reports Harold F. Stoddard, president of the Baptist Institute.

Church Reopens In Spain

Spanish Government officials have authorized the reopening of the Baptist church at Seville. The Seville church was one of five Baptist churches ordered closed by Spanish police in 1958. The ministry of foreign affairs of the Spanish Government communicated the news to Erik Ruden, associate secretary of the Baptist World Alliance, "that on December 21, the legal functioning of the Baptist church at Seville has been authorized." Dr. Ruden had been in conference with Spanish officials several months, seeking a softening of limitations placed on religious liberty in that country.

In a Word Or Two

■ Kenneth Scott Latourette, Sterling professor of missions and Oriental history, emeritus, Yale University, and former president of the American Baptist Convention, was recently re-elected president of The Japan International Christian University Foundation, Inc.

■ Mrs. Stanley I. Stuber, of Kansas City, Mo., attended a meeting of the World Day of Prayer overseas fellowship held in Hong Kong, and Mrs. William Sale Terrell, of West Hartford, Conn., attended a similar meeting in Lima, Peru, during February.

■ John Lucian Ellis was ordained to the gospel ministry on January 20, at the First Baptist Church, Fresno, Calif., Bernie G. Osterhouse, pastor. Mr. Ellis, a graduate of the University of Redlands, has completed requirements for the bachelor of divinity degree at Berkeley Baptist Divinity School.

■ Robert N. Zearfoss, formerly pastor of the Delaware Avenue Baptist Church, Buffalo, N.Y., for almost twelve years, is now pastor of the First Baptist Church, Evanston, Ill.

Anniversary Celebrations

■ The First Baptist Church, Youngstown, Ohio, E. W. Bloomquist, pastor, its 100th, with C. Stanton Gallup, president of the American Baptist Convention, as the featured speaker.



World Christianity

By ANNA CANADA SWAIN

Fellowship Of the Least Coin

In 1956, some American women started a project called "The Fellowship of the Least Coin." Already their efforts have reached worldwide proportions. This past year they have given financial aid to a chaplain for African and Asian students at the Cité Universitaire in Paris; the ecumenical center in Mindolo in Northern Rhodesia; the reopening of Protestant schools in Colombia in South America; and a child-care program in a Negro parish in East Harlem, N.Y.

Goals for Americans

A new book is going onto the market which will be, according to the chairman of the committee producing it, the biggest textbook on American life ever written. The price will be only one dollar, thanks to private funds. The chairman of the committee is Henry M. Wriston, president of National Assemblies, who a few years ago headed the reorganization of our state department. Mr. Wriston is also

president-emeritus of Brown University, and a Methodist layman who takes his religion seriously. In an interview which Arthur Herzog reports in *Think* (December, 1960), Dr. Wriston reminds us that our goals must be brought up to date: "We've constantly adapted our goals as we went along. Take, 'All men are created equal.' Jefferson, who wrote it, had slaves. The basic goal might remain the same, but our attitude toward it changes. Things that were once considered inevitable become intolerable, like slavery. Changed conditions give old goals new intensity."

Ecumenical Institute Joins in Discussion

Two conferences this coming spring, to be held in Bossey, Switzerland, are concerned with the international situation. The first will include among its participants experts on international law and politics. It will include theologians also. The question to be discussed will concern the contribution Christians are called to bring to the building of an international ethos, which might serve as a basis for men of various religious and philosophical backgrounds who work together for the well being of mankind. The second conference will be concerned with nation-building and international responsibility. It is of interest that the

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June 9-26, 1961

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Write for itinerary folder to:

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ANDOVER NEWTON

Announces the Appointment

of

MEREDITH BROOK HANDSPICKER

Instructor in Theology



President Herbert Gezork announces the appointment of Rev. Meredith B. Handspicker to the Andover Newton faculty as instructor in theology beginning January 1961.

Mr. Handspicker, a native of Malden, Mass., is a graduate of Bates College, *summa cum laude* in philosophy, Phi Beta Kappa. His B.D. degree was received from Yale Divinity School, in theology, *magna cum laude*, and in 1958 he received his M.A. from the same school. He is a Danforth Fellow and is a candidate for the Ph.D. from Yale Divinity School, in May of this year.

He was secretary of the New England Interseminary Movement and on the planning committee for the Interseminary Triennial Conference at Oberlin.

Mr. Handspicker is the first of several new men that Andover Newton plans to add to its distinguished faculty, in order to pioneer in a new program of integrated theological studies.

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NEW BOOK ANNOUNCEMENT

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Written at the request of parents by a Family-Life Panel composed of a child psychiatrist, a clergyman, and two family-life educators.

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first African to be connected with the ecumenical institute officially, Henry Makulu, of the Rhodesias, will be one of the secretaries working on this project.

Ecumenical Team In Africa

The women's ecumenical team sent last year to Africa by the department on co-operation of men and women in church and society, and headed by Cox van Heemstra, of Holland, has been doing excellent work. Madeleine Barot, of Geneva, also is in Africa and participating in three important conferences. The first was the seminar on the "Participation of Women in Public Life," at Addis Ababa, organized by the United Nations' Commission on the Status of Women. The second was a conference of Y.W.C.A.'s in Salisbury, Southern Rhodesia, for members of African associations, to study the developments taking place in Africa and their effects on the lives of women. The third was the World's Student Christian Federation Leadership-training course held in Mindolo for students from Central, South, and East Africa and Madagascar.

Work Camps Increasingly Important

It is impossible to talk with young people who have been members of work camps without realizing what a remarkable experience it is. The hard manual labor which ends in producing something which fills a real need in the community, the Bible study and Christian fellowship which knit together people of many lands and tongues—all has made a real change in the lives of a countless number of young people. This last year over one thousand young people from more than fifty countries and thirty-five churches and confessional groups gave their time, money, and energy to help.

The Churches Are There!

More than eighty thousand needy people in South Korea have received one hot meal daily at 132 feeding stations set up by Korean Church World Service. In addition, about twenty thousand refugees from North Korea are given daily hot meals while they build new homes and roads and start farms in what they hope will be their homeland for the rest of their lives. In addition, there are sixteen outpatient clinics, where in the last six years ten thousand cases of tuberculosis are being cared for, and 276 patients who have lost arms and legs are being rehabilitated. This is the largest single continuing overseas rehabilitation project underwritten by U.S. Protestant churches.

The Blake Proposal

By V. CARNEY HARGROVES

ON SUNDAY, last December 4, in San Francisco, prior to the Fifth General Assembly of the National Council of Churches, a sermon by Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., made front-page news and continues to be news today.

Speaking in Grace Episcopal Cathedral, Dr. Blake proposed that the Protestant Episcopal Church, together with the United Presbyterian Church in the U.S.A., invite The Methodist Church and the United Church of Christ to form a church union on the basis of principles which he proceeded to enunciate. (The United Church of Christ is itself a merger of Evangelical and Reformed and Congregational Churches.)

Among these principles are the following: The united church must preserve historic continuity (possibly apostolic succession); must preserve the historic trinitarian faith as set forth in the early creeds; must have two sacraments—baptism and the Lord's Supper; must preserve the Reformation principles—one of which would be the continuing reformation of the church; must be truly democratic in its form of government; must seek to recapture a sense of brotherhood and fellowship among its members; must provide room for a wide diversity of theological beliefs, as well as variations in worship and liturgy.

Dr. Blake does not regard his proposals as official; that is, they have not been adopted by his church or any other church. They might even be regarded as a kind of trial balloon, an effort to secure public opinion, an effort to secure expressions of thought from the denominations.

There are several reasons which Dr. Blake has indicated for his plan: Christ wills that his church be one (John 17:22); we can no longer afford to present to a tragically divided world a tragically divided church; the position of our nation in world affairs, the threat of a Marxist philosophy to our democratic freedoms, and the growing secularism of society call for the vision and inspiration that is implicit in the Christian gospel.

Advantages

There are some definite advantages to Dr. Blake's proposal: It would tend to create a better Protestant image. When one speaks of a Protestant, what comes to mind? Does one think of a Methodist, a Presbyterian, a Baptist? Or is there only a fuzzy picture of one who protests against something?

There is a need in our day for a more clear-cut picture of a Protestant. It could provide a more effective and more efficient witness to the Christian gospel. Some forms of competition would be eliminated. It could offer a good pattern of magnifying the Christian principles we have in common and minimizing the issues of lesser importance that presently divide us.

Emotionally, I feel good about all of this. Almost immediately, however, the practical side of my nature makes me ask certain questions. Since Dr. Blake has indicated that his invitation is open-ended, I venture to explore some of the problems that Baptists would encounter.

Difficulties

One difficulty would be at the point of organization. The proposal calls for bishops in the new church, just as there are now bishops in the Episcopal and Methodist churches. Dr. Blake recognizes that Presbyterians and Congregationalists would both have difficulty with an organization that includes bishops. Baptists would have even more difficulty.

The problem with us would relate to our concept of authority. With us the local congregation is the authority. It is free to formulate its own covenant, call its own minister, adopt its own bylaws, develop its own polity. We rebel against the idea of the authority of any one person or any group over a local congregation.

Another difficulty would have to do with the sacraments—or, as we more often call them, the ordinances—of the church. We may assume that infant baptism would be the normal procedure in the united church. Baptists are definitely at odds with this. John Smythe and Thomas Helwys, in 1611, repudiated infant baptism and formed the first Baptist church in Holland. To them, as to Baptists today, a regenerate church membership was the ideal Christian fellowship.

Concerning the Lord's Supper, there might be various opinions. Dr. Blake says: "It will not be necessary, I trust, for a precise doctrinal agreement to be reached about the mode of operation of the sacraments, so long as the proper catholic concern for their reality is protected, so that, with the Word, the Sacrament is recognized as a true means of grace and not merely a symbolic memorial."

My own position is that baptism and the Lord's Supper are basically symbols. For years I have made this point

in classes of instruction in the meaning of church membership. Still Baptists are not altogether in agreement on this, and therefore I cannot say that this would provide a major stumbling block.

A third difficulty can be illustrated by the word "compromise." This is a matter that will be of concern to each of the four churches that Dr. Blake has mentioned, just as much as to Baptists. Each group would have to give up something, or share something, to enter into a united church. The Episcopalians would have to share apostolic succession with others. The Presbyterians would have to give up or share their ordained ruling-elder concept. The Congregationalists would have to give up their emphasis on purely congregational government.

Logically, one asks: If these things are given up, what is gained? Do the gains offset the losses? Further, are the losses primarily in the area of organizational structure, or do they involve basic Christian principles?

Another difficulty might be in size. I have no objection to bigness, but I do find myself in opposition to monopoly, especially so when it concerns the church. Wherever the church has become monolithic, wherever it has had a monopoly, it has become weak, ineffective, and without social vision. The Russian Orthodox Church, which historians have called the most ineffective branch of Christendom, is an illustration of this.

Evaluation

One single Protestant church in America could be bad for Protestantism and bad for the country at large. We should not play down the contribution of the denominations to our country. In the field of religion the Methodists have contributed enthusiasm; Presbyterians, an emphasis on an educated ministry; Episcopalians and Lutherans, the value of form and liturgy. The Baptists have insisted on separation of church and state. Other groups have made equally significant contributions. I believe that much of the greatness of America is due to the variety of our religious experiences and our religious expressions.

Blake's proposal may be the wave of the future. The road, however, is a long one. In the meantime, while we are talking about it, while we are having a meeting of minds, let us by all means work together. The interim word, both now and probably for years to come, is co-operation. In the midst of our diversity we must have unity of action and purpose. In the dark of today's world, seven candles standing together and burning brightly may give more light than one large candle burning alone.



As I see it

By WILLIAM B. LIPPARD

THREE RELATED EVENTS, two with immense newspaper publicity and the third with little mention, occurred recently in the life of the church.

The first was the courtesy call on the Pope by the Archbishop of Canterbury. He is the ranking prelate of the Church of England. Nothing like it had ever happened before in two thousand years of church history.

Sometime previously the Pope had created a new department at the Vatican, known as "The Secretariat for Christian Reunion," with Cardinal Bea as its head. This was intended to serve as a unique and unprecedented bridge between Roman Catholics and Protestants. Nevertheless the Pope politely but firmly turned down the Anglican Archbishop's mild proposal that all churches, Roman Catholic, Eastern Orthodox, Protestants, form "a commonwealth of equal churches."

I have read many reports and comments about this Archbishop-Pope conference, but every commentator, editorial writer, newspaper reporter has failed to point out two significant facts. One fact, as yet as unchangeable as the laws of the Medes and the Persians, is that any unity, even through the Archbishop's simple formula for a commonwealth of churches, *must be on Roman Catholic terms!* That means an impossible Protestant acceptance of "the complete integrity of Roman Catholic dogma." Cardinal Bea made this crystal clear when he said, "The unity of Christians cannot be constructed at the cost of betraying the truth." Of course, he meant truth as the Roman Catholic hierarchy has proclaimed it for sixteen centuries.

The second fact is that *the Archbishop went to Rome!* Thereby he innocently acknowledged the primacy of the Pope. A meeting of the heads of the two churches at some neutral place would for the Pope have been unthinkable. Perhaps the best summary of this historic conference was given by *The New York Times'* correspondent in Rome. He cabled his newspaper, "The unity of Christian churches was not much advanced by this meeting."

The second church event of wide newspaper interest was the daring sermon in San Francisco just before the triennial assembly of the National Council of Churches, by Eugene Carson Blake, chief executive of the United Presbyterian Church. He proposed a gigantic merger of four denominations—the American Episcopal, United Presbyterian, and Methodist Churches, and the United Church of Christ (itself a recent union of the Congregational and the Evangelical Reformed Churches)—into a single denomination. With nearly twenty million church members, this would constitute one of the largest Protestant denominations on earth.

Against the background of the Rome-Canterbury conference, and Dr. Blake's bold San Francisco proposal, must now be added the third, and only slightly publicized event down in North Carolina. A Southern Baptist news release reported that a new Baptist church, only two years old, had been denied admission to, and fellowship with, its district association, because the new church had established open membership. An increasing number of American Baptist churches are establishing that also. The new church in North Carolina is accepting members from other denominations *without requiring Southern Baptist rebaptism.* So the association exercised ecclesiastical authority and denied the new church admission to its fellowship. Somehow I have always assumed that no outside authority judges an independent Baptist church. Perhaps I am mistaken. The news release concluded: "When members join a Baptist church from other denominations they must be rebaptized in accordance with Southern Baptist interpretation."

I ask you now to think of the so-called "man in the street," the ordinary passer-by, the average American citizen not connected with any church but desperately in need of the gospel of Christ in all its applicability to our times. Can this person sense any difference between the Roman Catholic adamant, insistent demand for acceptance of "the complete integrity

of Roman Catholic dogma" and the Southern Baptist equally insistent demand, for rebaptism "in accordance with Southern Baptist interpretation"? Can this person regard as of vital importance the apparently irreconcilable differences between Episcopalians, Presbyterians, Methodists, and others?

Surely the differences between Roman Catholicism and Protestantism, the distinctions that Dr. Blake so boldly challenged the four large denominations to forget, and to come together in one great fellowship in Jesus Christ, and the refusal of Southern Baptists, and likewise of a host of American Baptists, to recognize the validity of the Christian experience of members of other churches—surely all this in the eyes of our Lord must seem out of accord with his prayer that they all might be one.

By whatever sectarian and divisive label we classify ourselves, today all of us face one overwhelming issue. It is the decline of Christianity as a force in human affairs against the onslaughts of atheistic communism and the growing menace of an equally atheistic secular materialism. In opposing the United Nations Assembly's adjournment in time for Christmas, the Russian delegate sneeringly commented, "*Half of the nations here do not recognize or celebrate Christmas!*" That calls for terrific thinking by the world-mission enterprise of Christianity. With rare discernment and unusual spiritual insight in a secular periodical, *The New Republic* recently printed this disturbing editorial.

"Sometimes we wonder if Christianity has lost its punch. Communism is crusading; is Christianity? Christ's birthday is a shopping spree. Church going is a status symbol. Ministers repeat revolutionary precepts by rote in their pulpits and are silent outside. How many Christians really know what the word means?"

As we face the possibility of atomic annihilation, and with our unconcerned complacency about the global spread of communism and the contagion of materialism and status-seeking that infects us like some cancer of the soul, it is tragic beyond words that, with a few heroic church exceptions here and there, the Christians of our time, including Baptists, North and South, continue to stress and maintain the differences that divide them. Thus the momentous merger proposal of Dr. Blake must await decades for its consummation, and the establishment of a global commonwealth of Roman Catholic and Protestant churches all acknowledging the Lordship of Christ will remain an unrealizable dream.

Editorials

MISSIONS
AMERICAN BAPTIST INTERNATIONAL MAGAZINE

March, 1961

A CORRESPONDENT in our February issue protests the confusion which has compounded in his "little universe" by an earlier editorial paragraph on the pacifist demonstrations on Hiroshima Day. If we may judge from the letters that have come across this editorial desk since that paragraph appeared, our correspondent is in good company! A great many other people are confused. Perhaps the editor is confused. At any rate, there are sharply defined differences of opinion between pacifists and nonpacifists, as everybody knows. One thing, however, both groups have in common, and that is the hope that never again will war ravage the earth. There is no confusion here—only differences of opinion as to the method of keeping that war from coming. Both groups wish to escape the burning forest. Differences of opinion rise only in trying to decide which is the way to safety. But if, despite the efforts of both groups, another war should come, there need be no confusion whatever regarding its nature and scope. Both groups would be caught in the burning forest, with no possible way of escape in sight. All their theories would then be worthless. No one could escape involvement in the holocaust, neither pacifist nor nonpacifist. For this obvious reason, and because of the gravity of the situation which our little world now faces, we are pursuing this theme further in the long editorial on page 15 of this issue. We do so in the hope that what we say will throw at least a little light on some of the problems involved.

Catholic Bombardment Already Under Way

THREE DAYS before the inauguration of John F. Kennedy as the thirty-fifth President of the United States, the Roman Catholic hierarchy leveled one of its big guns on the White House. Firing the first salvo was Francis Cardinal Spellman, of New York, who insisted on federal aid to parochial schools. The immediate target was a proposal by a Kennedy task force on education that Congress enact a \$5,840,000,000 program of federal aid to public schools, with no mention of parochial schools. Cardinal Spellman, of course, wanted parochial schools included. His argument, as reported in the daily press, was the same old line that we have heard time and time again—that millions of Americans would have to pay taxes for which they would receive no return, unless, of course, they transferred their pupils to public schools. True to Roman Catholic tradition, however, Cardinal Spellman would not favor such a transfer, on the ground that it would deprive Catholic children of the privilege of a "God-centered" education, with the implication that education in the public schools is "god-

less." (Being translated, "godless" in this case means "non-Catholic.") Another argument advanced was that failure to grant aid to parochial schools would be to "discriminate" against Catholics—even though they themselves choose to have parochial schools. President Kennedy, however, has stated a different position, as follows: "Federal aid should only go to public schools. The principle of church-state separation precludes aid to parochial schools, and private schools enjoy the abundant resources of private enterprise." Let us hope that the President will maintain this stand, no matter how hot the bombardment may yet become.

Unity, Union, And Reunion

IN THIS DAY of the Blake proposal and of the visit of Canterbury to Rome (both front-page news), such words as "unity," "union," and "reunion" are being flung around with the greatest of ease, oftentimes with little or no regard for their differences. "Unity," of course, in the sense of co-operation of the denominations in common enterprises, is the word that most, though perhaps not all, American Baptists prefer. By it they wish to express oneness or singleness of purpose as they join with other denominations in causes best served by working together rather than separately. But other religious groups prefer "union," presumably meaning the joining of two or more denominations into one. Sometimes the word "organic" precedes the word "union," making it "organic union," which is quite different from "unity." Then there are still other groups who use the word "reunion," implying that the denominations should now go back to a parent body that once included them all, perhaps the Roman Catholic Church before the Reformation. Those who use this term doubtless would not like to be reminded that there were dissenters, many of them, long before the Reformation, and that not even in New Testament times was there "one church." Paul's letters reveal many diversities among the churches.

One-Way Road To Rome

BAPTISTS, Methodists, Presbyterians, Episcopalians, Anglicans, and others who, disillusioned over the welter of denominations that have risen since the Reformation, look now longingly toward Rome, may as well be reminded now as to find out for themselves later that the road to Rome is a one-way road. Traffic on it moves only *to* Rome, not *from* Rome. Geoffrey Francis Fisher, archbishop of Canterbury, found it to be so last

fall. Canterbury went to Rome; Rome did not go to Canterbury. That is the way it was last fall, is today, and doubtless will continue to be. What would be gained by having one mammoth church, anyway, even a church composed of non-Catholics who have at least a few ideas in common? Would it be more efficient or less worldly than separate denominations now working together in councils of churches? And what would joining with Rome accomplish? Was Martin Luther the victim of a grand delusion? Would the New Testament concept of the church of Christ be any nearer realization by such a merger? Is the oneness for which Jesus prayed linked inseparably with the hope of arriving at one superchurch in the organic sense? Before we rush to purchase a one-way ticket to Rome, we ought to seek honest answers to these questions. In the process we shall find that to Roman Catholics there is only one true church—the Roman Catholic, of course; and that there is only one true way of worshiping God—the Roman Catholic way, all other ways being false. So it is that many of us are not inclined to travel the road to Rome, and that some of us have definite reservations regarding the Blake proposal—not necessarily with respect to the union of two or more denominations whose differences are not insuperable, but more with respect to enlarging this union to take in everybody, regardless of basic differences. Gerald F. Kennedy puts it thus: "There are a large number of churchmen who are committed to closer co-operation, but are not at all enthusiastic about organic union that would make a Protestant church top heavy with administration and machinery. Certainly we believe in the value of the variety of our tradition, while at the same time we want to consider carefully every proposal leading to increasing co-operation."

Looking Toward New Delhi

PRIOR to its Third Assembly, to be held in New Delhi, India, November 18–December 6, the World Council of Churches is undertaking a major venture in "ecumenical education" on the local level. To that end it has published a 76-page study book based on the assembly theme "Jesus Christ, the Light of the World," and is encouraging church congregations to use this book as a means of participating in the New Delhi meeting. The book is being printed in twenty-odd languages, in the hope that tens of thousands of Christians belonging to the council's 178 member denominations may use it. Only a few of these Christians, of course, will go to New Delhi, but studying this book will give the millions who cannot go genuine participation in the ecumenical movement right where they live. "As your congregation takes up the study and discussion of themes of this booklet," writes W. A. Visser 't Hooft, the council's general secretary, "you will implement your membership in a world-embracing community of the people of God. As you seek to understand anew our common obedience to Jesus Christ, the Light of the World, you will discover something of the glorious mystery of the varieties of spiritual gifts he inspires. You will see your own tasks in the setting of the common calling of the whole church of Christ." Another communication from the council expresses the hope that the New Delhi assembly will be one for which hundreds of thousands of Christians all

over the world will pray as they study about it. It is to be hoped that American Baptist churches will respond enthusiastically to these appeals, and that many study groups will be formed before the New Delhi meeting. Here is an excellent opportunity for an urgently needed venture in world Christianity. Some churches already have responded to it. Let others follow as soon as possible. A richly rewarding experience is in store for all that do. The price of the book is fifty cents a single copy; there is a discount for quantities. For further information, write: World Council of Churches, Room 439, 475 Riverside Drive, New York 27, N.Y.

The Big, Big Difference

CLOSING his Farewell Address to the Nation, January 17, President Dwight D. Eisenhower prayed "that peoples of all faiths, all races, all nations may have their great human needs satisfied; that those now denied opportunity shall come to enjoy it to the full; that all who yearn for freedom may experience its spiritual blessings; that those who have freedom will understand, also, its heavy responsibilities; that all who are insensitive to the needs of others will learn charity; that the scourges of poverty, disease, and ignorance will be made to disappear from the earth; and that, in the goodness of time, all peoples will come to live together in a peace guaranteed by the binding force of mutual respect and love." In a news story datelined Moscow the following day, January 18, and published in *The New York Times* on January 19, Osgood Caruthers reported: "Premier Khrushchev has declared that the Soviet policies of peaceful coexistence and disarmament are to be used as primary weapons to bring about the final defeat of capitalist 'imperialism' and the establishment of communism throughout the world. In a report just distributed to the public the Soviet leader specified, clarified, and expanded upon the tactics and strategies aimed at the victory of the Communist world movement, . . . Mr. Khrushchev laid claim to the responsibility for, and chief interest in, present and future rebellions against Western . . . domination." Between Eisenhower and Khrushchev, what a big, big difference! And in his Inaugural Address, three days after the Eisenhower prayer, President John F. Kennedy challenged the leaders of the world with these ringing words: "Let us begin anew" in the quest for peace. "Together," said the new President, "let us explore the stars, conquer the deserts, eradicate disease, tap the ocean depths, and encourage the arts and commerce." Between Kennedy and Khrushchev, what a big, big difference! It is devoutly to be wished that the uncommitted world soon will see just how big that difference is. Meanwhile, and of equal importance, it is to be hoped also that Americans who, despite all that Khrushchev has said about "burying" us, continue to accept his use of the world "coexistence," will come to see just how big that difference is. For now, as the Moscow report clearly states, "peaceful coexistence and disarmament are to be used as primary weapons to bring about the defeat of capitalist 'imperialism' and the establishment of communism throughout the world." What could be plainer than that? What more does it take to convince the unconvinced?

Let's Advertise the Next War!

THOUGH men of good will in every land hope and pray that there never will be another war, yet, on the assumption that one is likely to break out at any moment, it should be advertised well in advance, so that all the world may know what to expect. So, what kind of war would the next war be?

First, it doubtless would be the shortest and most destructive war of all time. Someone on one side of the world would give a command or push a button that would set in motion a series of lightning-fast events that a few minutes later would reign death and destruction on the other side. Conceivably, there would not be time for the receiving side to take cover, even if taking cover would do any good, to say nothing of striking back. Chances are that in a few tragic hours, perhaps minutes, one large segment of the globe would become the victim of atomic annihilation. And in the event that the side of the world attacked had time to strike back, the other side also would be reduced to something resembling a nuclear cinder.

Second, that kind of war would be also the most inclusive war of all time. If anyone still harbored the illusion that war is a conflict between opposing professional armies, then he would be in for a rude awakening. That concept went out with the nineteenth century, if not before. Modern war is a conflict of nation against nation, people against people, civilian against civilian, as well as of military against military. It is a struggle for survival, with no holds barred, and with no spectators sitting safely on the sidelines, singing sentimental songs about what is happening "over there." For modern war is not over there; it is here and there and everywhere. No one is exempt from it. The entire population becomes involved the moment the first shot is fired. No one can say that "they" are doing the fighting. It is "we" who are doing it—all of us, with no exceptions. Not even women and children, romantically considered to be beyond the pale of war, can go free.

Third, it follows that the next war would be the most inescapable war of all time. No one could say, "I now wash my hands of all this horrible mess. I'll have nothing to do with it, either directly or indirectly." So to speak is to assume, erroneously, that one can escape involvement in corporate guilt. No one can do that—not when an entire nation, not merely a single group classified as military, is at war. Why? For the simple reason that no man lives unto himself, and no man dies unto himself. We do not live as isolated, detached individuals, but as families, groups, states, nations, world citizens. No one can break the bonds that hold us together; no one should wish to. We are all bound up, inextricably, in the bundle of life.

So, let's advertise the next war! Let every literate person know what to expect if war should come. Let us stop fooling ourselves with outmoded concepts, easy rationalizations, and sheer romanticisms about combatants and noncombatants. Let us look at the cold, hard realism of modern war, do everything in our power consonant with freedom and honor to banish it from the

earth, and determine that it will never come again. But if it should come again, we ought to know now, as nearly as we can know, what is likely to happen.

Now, this is not pacifism—definitely not! Nor is it militarism—definitely not! It is an attempt to point out the dreadful realism of modern war and to show the involvement of every man, woman, and child in it.

What, then, can we do? What should we do? Should the United States disarm, unilaterally? No, for the simple reason that to do so would be to invite war, or enslavement, or both, not to prevent either. And how the table-pounding bosses in the Kremlin would guffaw if we were to be so stupid! Conquering and enslaving the world—their well-advertised objective of "burying" us—would be just that much nearer realization.

Even so, there are some among us who think we should capitulate to the Soviets—now, so as to make sure that there will not be another war. And some go so far as to say that our own annihilation should be permitted, if necessary, in the interest of allowing the other two-thirds of mankind to survive. In so doing, they argue, we would be rendering a humanitarian service! They say nothing, of course, about the godless, conscienceless, nonhumanitarian world, or what remained of it, that the Communists then would have in their hands.

In reply to that monstrous example of unreason, one clear, unequivocal word should be spoken. It is this: Perhaps we do not deserve survival. For if some things are not more important than survival—such things as home, loved ones, human freedom, Christian institutions, Christian ideals and principles—then survival is not important at all.

In a positive vein, now, what can we do? What should we do? We can, and should, keep our nation strong, so that it may continue to be a deterrent against aggression. We can, and should, continue to work through the United Nations and all other legitimate channels in the interest of disarmament under an international system of inspection and controls. We can, and should, continue to give assistance to economically underdeveloped lands, where communism is most likely to take root and flourish. We can, and should, work toward the ideal of world order, globally accepted standards of law, universally recognized concepts of right and wrong. We can, and should, seek to attain these objectives first of all here at home, and then seek to make them operative in all other lands.

Above all, we Christians can, and should, preach our faith with all the fervor and the sense of commitment that the Communist exhibits in preaching and promoting his Marxist ideology. This we should do anyway, communism or no communism, war or no war, as an expression of our Christian discipleship. Now, however, we are forced into doing our Christian duty.

These things we can, and must, do. Merely to wring our hands and to mutter nonsense about having nothing to do with war will not, cannot, save us or our children from the war that we trust will never come.

Ideas That Have Gripped Me

Number Twenty-nine in a Series

By JOHN E. BATES



I AM ETERNALLY GRATEFUL to the Old Testament prophets who called for justice and righteousness (Amos 5:24); who insisted upon loving-kindness and humility (Mic. 6:6); and who forthrightly condemned a religious faith which had no social consciousness and was not concerned with the lives of human beings. Their concern for the totality of human life, including its social, political, and economic expression, has given the gospel a relevance to me, to my life, and to the world in which I live which I never before had realized.

It was the prophetic demand for justice and righteousness in human relationships which opened my eyes to the realization that the concern of religion is not with a particular part or parts of life, but with all of life. It was a call to a total commitment in word and deed to the Sovereign Lord of the universe, whose message through the prophets was concerned, not merely with saving people out of the world, but in the redemption of the world itself. This was the foundation for the "social gospel" which led me into the ministry.

Though the term "social gospel" implies for many the opposite—or even the absence—of a "personal gospel," I would hasten to affirm with Walter Rauschenbusch that "the social gospel is the old message of salvation, but enlarged and intensified." However desirous or impatient we may be for the emergence of a new world, the simple fact remains that only new men and women will create this new world. As Harry Emerson Fosdick so aptly states it, "Great days never can come to the church, except as she shares the spirit of her Lord, and her Lord's demand was not simply new men in an old world but a new world to house new men."

Thus, my concern for the application of the gospel of Jesus Christ to the social, political, and economic systems is rooted in the same personal relationship the prophets had with God. And, as I have grown older, I have realized increasingly the necessity for personal commitment to Christ.

In recent years the deepening crises in world affairs, with their accompanying inhumanity, brutality, and barbarism, have made me realize as never before the human predicament of sin and our dire need for the saving grace of God in Jesus Christ. "Behold, the Lamb of God, which taketh away the sin of the world" (John 1:29). I need this salvation. All men need it.

Religion, then, must begin in a personal encounter with God, but it must always culminate in a social experience; it must involve people and all their experiences; it must be concerned with all of society and its institutions. The concern of the gospel is not restricted

to the salvation of the individual in a kind of personal moral vacuum unrelated to the world and its problems; the gospel stands for the redemption of the world in full. True religion always begins with personal commitment, but it must always end in community involvement. It is a shared and sharing experience, or it is not authentic.

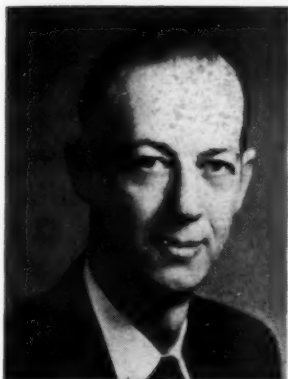
Religion is not a part of life, but all of life, and the Christian faith is finally proved and illustrated, not by devotion to cultic rituals and observances, nor by a multiplicity of services and forms of worship, but as each Christian carries out into his everyday life and living the spirit of Jesus Christ, seeking always to share it with others. In the end, our spiritual quest must bear fruit if it is to be authentic (Gal. 5:22), and should be evidenced in lives made wholesome and creative by the indwelling of the Holy Spirit.

The Christian faith is not a talking faith, but an acting faith, which seeks to carry Christ out into the world. We must remember that when the Master first proclaimed his gospel it was intended primarily, not for preaching, but for action. Not pious clichés, but consecrated lives actively carrying the gospel out into the world, will win the world for Christ.

The coming great church of Christ will both resemble many of the existing churches today and, at the same time, will be different from all of them. What the final form or forms will be I do not know, but I pray that we keep ourselves open and sensitive to God's bidding, that the fragmented separatism of denominationalism will give way for some greater and united witness to the biblical affirmation that "there is one body, and one Spirit, . . . one Lord, one faith, one baptism, one God and Father of all" (Eph. 4:4-6).

As Baptists, a people with a long and costly heritage of freedom, we of all denominations should know that ultimate truth rests with no existing church, but with God; that because our birthright of freedom makes possible change and experimentation, we should be in the vanguard as workers for Christian unity.

Therefore, while we continue to hold fast to that which is good, I feel that, like Roger Williams, we must continue to remain seekers, humbly mindful that all of us are sinners who have fallen short of the glory of God; and that our redemption rests, not upon our own labors and works, but upon the saving grace of God. For Christians, it is through Jesus Christ, the Son of God, that we are led into that newness of life which is both our hope and our fulfillment. To proclaim that truth is the mission of the church and the task of the minister. This is the Great Commission (Matt. 28:19-20).



Harmon R. Holcomb



David R. Meade



Edith Green



William H. Rhoades

THE MISSION OF THE CHURCH

A report of the Convocation on the Mission of the Church, held at Minneapolis, Minn., January 24-26

By FRANK A. SHARP

ONE THOUSAND THIRTY-THREE registered delegates, including 117 laymen, 297 pastors, 253 administrators, 329 missionaries, and 37 others, met in Minneapolis, Minn., January 24-26, to attend the Convocation on the Mission of the Church, sponsored by the Council on Christian Social Progress, the division of Christian education of The Board of Education and Publication, and the divisions of evangelism and home missions of the American Baptist Home Mission Societies.

Excluding national convention sessions, probably never before in the history of the American Baptist Convention had such a large and varied group of people traveled so far in the dead of winter—the temperature rarely rose above zero and went down to 21 below—to spend three solid days studying a theological subject: “The Nature and Mission of the Church.”

Baptists long have been known to shy away from serious theological study, especially on the subject of the church. Because of its congregational form of polity, its emphasis on soul-competency, the independence of the local church, the lack of an episcopacy and a creedal statement, this area of study has been regarded by some Baptists as difficult. Indeed, some have had difficulty finding any doctrine of the church at all!

That there is a clearer concept of the character of the free-church witness was clearly illustrated at Minneapolis. Several theological conferences, a student conference, a town and country conference, all held within recent years and all studying the nature of the church, bring the subject before more and more of our people. In addition, the study materials of the Baptist Jubilee

Advance are bringing the same subject to the attention of our members in the churches throughout the convention. This commendable interest and trend should certainly make clear to a large segment of our constituency that Baptists do have a doctrine of the church.

The idea for the convocation was first discussed more than two years ago when Kenneth L. Cober, of The Board of Education and Publication; John W. Thomas, of the Council of Christian Social Progress; William H. Rhoades, Jitsuo Morikawa, Paul O. Madsen, and Harvey A. Everett, all of the American Baptist Home Mission Societies, asked the question: “What can we do to create unity in the American Baptist Convention?”

The answer that came back from denominational officials, boards, and agencies was that “it is time that we examine our mission, that we understand our purpose, that we honestly take stock of what we are, where we are, and where we should be going.”

The commodious sanctuary of the First Baptist Church, which holds 2,200 persons, was comfortably filled when the first session of the convocation was called to order by William H. Rhoades, executive secretary of the American Baptist Home Mission Societies. He introduced Harleigh M. Rosenberger, pastor of the Jefferson Avenue Baptist Church, Detroit, Mich., who gave the first of five devotional messages based on the Beatitudes. David M. Evans, director of youth work, The Board of Education and Publication, was the minister of music, and Richard Jones, of Berkeley, Calif., program associate, division of evangelism, American Baptist Home Mission Societies, was the baritone soloist. This team of worship leaders opened and closed each



One of forty small groups which met throughout week in face-to-face discussions of the conference theme



L. to r.: H. A. Everett, I. Igarashi, J. A. Scott, of the A.B.H.M.S. staff, prepared census and report books

day by creating a reverent and thoughtful mood of meditation and prayer.

After the worship service, Dr. Rhoades introduced the chairman of the planning committee, Robert G. Middleton, pastor, First Baptist Church, Kansas City, Mo., who gave the orientation address, "Challenge and Response." Except for the opening session, Dr. Middleton served as the presiding officer.

In his orientation address, Dr. Middleton said that in this convocation our purpose should be clearly understood. "We seek honestly to face the world in which we are called by Christ to witness. What kind of world is it? What are the challenges it forces us to confront? What are the needs, hopes, dreams of this world? But we must look not only at the world but at the church as well. What is the mission of the church? What is the nature of the church? and how can the church, as the people of God, witness adequately to the gospel in this kind of world?"

As the church faces up to the renewal of its life, we must look outward in compassionate identification with the world; look inward in rigorous scrutiny; and upward in obedient love, said Dr. Middleton.

Major Addresses

Three major addresses on "The Church and the World" were given, one each day of the convocation, by Paul Abrecht, an American Baptist serving as executive secretary, department of church and society, World Council of Churches, Geneva, Switzerland.

In developing his theme, Mr. Abrecht said that "there is still uncertainty in many Christian circles about the right relationship between the missionary or evangelistic task of the church and the role of the church in working for social justice and social order. An examination of the church and the world is needed to help us see the missionary significance of the Christian responsibility for society, as well as the social context of Christian evangelism.

"In addition, the world is undergoing rapid change, and there are problems arising today which are new for

the churches, and which challenge the old patterns of Christian thought and the old methods of Christian action and witness," said Mr. Abrecht.

The world is undergoing a radical revolution that is challenging our traditional Christian views of justice and order. This revolution is particularly evident in Africa, Asia, and Latin America, where many countries are seeking independence. Here these movements take on the aspects of religious crusades. These people are "seeking consciously or unconsciously to realize a new meaning of life. It is in this setting that the Christian gospel has to be proclaimed."

Yet the church seems to be unprepared to meet this new world revolution. For the most part, our churches are "irrelevant; they are passe; the parade has gone by them; they are living in another world."

In a sense this is ironic, because the church, particularly the Western church, created and fostered this rapid social change. It was the church which introduced education, science, and medicine.

The Western World itself has undergone radical social changes, but here they are more technical changes, and therefore, less dramatic and heroic than in the newly independent countries. However, the church must understand these technical changes and adequately minister to our day.

We need, continued Mr. Abrecht, to think seriously about the whole mission of the whole church to the whole world. This includes "a responsibility for what happens in the world of human and social affairs. It means the struggle to express the Christian faith in relation to the uncertainties and complexities of the whole of life today."

Contemporary Church

Gene E. Bartlett, president, Colgate Rochester Divinity School, Rochester, N.Y., gave three addresses on the general subject "The Mission of the Contemporary Church."

Dr. Bartlett said that as Baptists we have reached a point where we must take a new look at ourselves. "We



Leaders—front, left to right: R. Middleton, H. Rosenberger; back: G. Bartlett, P. Abrecht, and P. Madsen



More than one thousand delegates met in the First Baptist Church, Minneapolis, to hear convocation speakers

have confessed that we are often shallow theologically. Our freedom allows ignorance . . . we have been essentially at a standstill in our growth. We are living through a revolution which by consensus must be counted as one of the three or four great crises in human experience. Yet our prophetic witness has been feeble and often immature."

However, let us be certain that this kind of confession can be the prelude to hope. We have the disclosures of the biblical word, historical witness, the contrast of secular alternatives, and the hope that has been given in Jesus Christ.

The event of Christ working through the church and against the world brought illumination, reconciliation, and redemption, continued Dr. Bartlett. With the event of Christ the church has to face the resistance of the contemporary world. The world says that the church should "stick to the Bible" and not meddle in social, political, or economic affairs. In addition, the world displaces the God of Christ with its own gods. "Our problem is not atheism. It is polytheism. We have many gods and there is a warfare ahead, for the God of Jesus Christ must contend for his unconditional priority."

If the church is to resist the strategies of the world, we must have a radically more effective plan of preparation for church membership; change our church programs to provide more personal encounter in small groups; provide mature criticism that will "point out the contrived, the spurious, and the false imitations which so easily serve to contain or displace the Christian gospel"; and gain a new understanding of the primacy of the family.

Dr. Bartlett concluded by saying that in "this mid-century when discouragement so easily overcomes the Christian . . . the question is not whether we are ready to be part of a social movement for a better world. It is rather, are you ready to stand for Christian justice simply because Christ requires it of you? Our mission of social action rests at last at the point where every man makes his personal decision about the command of Christ."

An innovation and one of the most interesting fea-

tures of the convocation was the use of the daily comments made by three people selected to be "reactors." It was their task to comment critically upon any aspects of the convocation they cared to, and to evaluate the platform speeches.

The three reactors were Congresswoman Edith Green, of Portland, Oreg.; Harmon R. Holcomb, associate professor of philosophy of religion, Colgate Rochester Divinity School, Rochester, N.Y.; and David R. Meade, religion editor, *Chicago Daily News*, Chicago, Ill.

Mrs. Green criticized the church because so little is done to back up or influence politicians. She indicated that upon almost any important question coming before Congress, she receives communications from labor groups, veterans' organizations, and many other pressure groups, but seldom does she receive anything from church people. This emphasizes the fact that many people still think that politics is a dirty business and the church should remain aloof from it.

Heart of the Problem

The Congresswoman made one statement that went right to the heart of the problem before the conference. Speaking to the fact that the convocation seemed concerned about ascertaining the nature of the church and was engaged in introspective speculation about itself, she said that the world is deciding who we are by what we do. And if after all these centuries we do not know who we are and where we want to go, it is doubtful that we can win out in the world struggle.

Dr. Holcomb appraised the conference as being remarkable in that Baptists were willing to sit down and discuss theology for three days. He hoped that at least one day at state convention sessions and regional meetings would be reserved for theological encounter. He indicated that the discussion groups were too large, the discussions wandered away from the subject, and that some of them were dull because the language did not communicate. He also made a plea for speeches that are less general and sermon-like in nature.

Mr. Meade, a layman, made the point that the conference, as is the church, is preoccupied with its own life and that it is long on speaking and short on doing. He said that too many churches are concerned with only the sacred and not the secular; with the soul and not the body. He made an extended plea for simpler language in theological discussions so the layman can comprehend. He decried the use of professional gobble-dyhook by preachers and church people. Mr. Meade asked the question: "Are we in the world or not?" We seem to be engaged at this convocation in an academic exercise—we talk only about the definition of terms. We have failed to discuss the application. I need to know what being a Christian means to me in my job. He also mentioned that the convocation needed to face the real issues—the real problem in race relations is housing, not opening the door of the church to Negroes in an all-white neighborhood; in regard to the problem of world peace, we need to do more than write our Congressmen or letters to the editor.

'Meet Mrs. Jones'

In addition to the use of reactors, another new element was injected in this convocation—the use of objective factual survey material upon which to base certain conclusions.

One study book entitled *Meet Mrs. Jones*, a typical American Baptist, was prepared by Harvey A. Everett and Isaac Igarashi. This study seeks to determine the spiritual depth and biblical knowledge of American Baptists through 113 carefully tested questions, which were submitted in a mail sampling to every fifth member of a selected group of representative churches.

The bureau of research and survey of the National Council of Churches recommended scientific sampling methods to elicit the best possible responses. More than 58 per cent of those questioned sent in a response.

The results of the survey show that the average American Baptist is a woman, forty-two years of age, married, with two children, a Caucasian, and a high-school graduate. Mrs. American Baptist is a middle-class person representing a denomination that is "white col-

lar." Born in a town of fewer than ten thousand population, she now lives in a city of more than one hundred thousand. The family income is in the \$5,000 to \$5,999 range, with 14.7 per cent receiving \$10,000 or more, and 43 per cent receiving less than \$5,000.

Gifts to the church equal \$5 weekly, or 5 per cent of income. She views herself as an active member of the church, and was a Baptist before joining her present church. The average American Baptist is fairly literate in biblical knowledge; knows where the books of the Bible are found; and can identify the whereabouts of frequently used Bible verses.

The authors of the survey characterized the report as being hopeful and they are optimistic as a result of the findings. The study shows that American Baptists are a progressive and growing denomination.

Credit should be given to James A. Scott, of the American Baptist Home Mission Societies, for the work done on the *American Baptist Census*. The facts were gathered by five hundred workers from 93 per cent of the 6,224 churches in thirty-nine states.

The survey shows that nearly one-half of our churches, 49 per cent, are located in the Northeastern states. Since 1955, American Baptists have been growing steadily. An average of 11,549 more members have been reported each year since 1955. In 1959, there were 6,224 American Baptist churches. If during the next forty years American Baptist membership continues to grow at the same rate, by the year 2000 there will be 462,000 more members. Since 1940, thirty-five new churches have been established each year. At the present rate of growth there should be 7,700 churches in the convention by the year 2000. The average church has a membership of 162; city churches average twice as large as town and country churches.

The closing session of the convocation was a banquet held in the Radisson Hotel, attended by more than eight hundred delegates. Members of the local planning committee were recognized and thanked. Members of the committee are Philip R. Whitaker, Alton G. Snyder, Ralph Cummins, E. J. Wagenhals, Clifford F. Perron, and John A. Barbour. Paul O. Madsen gave the closing address on the subject "ABC Prognosis: Excellent."



Eight hundred delegates attended banquet in the Radisson Hotel to hear closing address by Paul O. Madsen



Following each discussion-group meeting, the leaders summarized sessions on tape recorders for future study

THE CHURCH AS MISSION IN THE INNER CITY

The inner city, with its slums, its delinquency, its derelict humanity, is now the frontier of the twentieth-century church. To fail on this frontier is to speed the arrival of the emerging post-Christian era in our nation. What will the church do?

By LUCIUS WALKER, JR.

THE TRADITIONAL CHURCH, as most of us have known it in middle-class American Protestantism, has little relevance to life as experienced at the inner core of great urban communities. The social, psychological, and spiritual problems of the day are epitomized in the inner city. Here the major currents of change and upheaval take sharpest focus. Yet, at this point, the church is the weakest.

The inner city is now the frontier of the church. If the church fails to find the way to speak the Word to the mobile, depersonalized, godless masses in the urban centers, it will experience the complete arrival of the already emerging post-Christian era in our nation.

We live in a rapidly changing world. The church experiences pains of growth when it struggles to change the pattern of its ministry to answer the needs of men in their rapidly altering patterns of life. Yet far too few churches experience such pains. Instead, they are troubled about how to maintain the status quo in a changing community, or how to effect a hasty retreat to the suburbs.

In one of the worst slum areas of Cincinnati stands a huge Gothic church house, its windows and doors boarded up and its grounds overrun with weeds. Open gambling and drinking are evident on almost every block in the neighborhood. Noise and profanity drown out any silent longing the people may have for a better way of life. And there on the streets and sidewalks play the half-clothed, neglected children of the poverty-stricken homes. In the abandoned church house are classrooms and a gym. When the community began to change, the members of the church moved away. As commuting became a problem, the church considered relocation, made its decision, purchased land, and began plans for building a new church edifice. Then, unfortunately, the members realized that the site they had chosen was too far from most of their members; so existing plans were given up, and the congregation ceased to exist.

The basic theological question the church must ask herself, before she can know her responsibility in the

inner city, is: "What is the church?" Is the church an institution which exists to serve *its* people alone? Is the church primarily a fellowship of like-minded people joined together for self-preservation? Is the church a representative of a denomination, which ministers to the people of that denomination in a particular parish? Is the church a cultural organization which seeks to maintain its purity against the tides of cultural change? Unfortunately, the church has been represented as one or the other of these at various times.

SO THE QUESTION persists: What is the church? George Webber says: "A true church is an outpost of the kingdom of God, placed in a particular spot in the world to bear witness to the Lordship of Jesus Christ. A church is a mission living by the foolishness of God in a world that sometimes hates it, sometimes is indifferent, and sometimes seeks to take it captive."

God so loved the world that he gave himself in Jesus Christ. Our churches often love the world so much that they move from the particular spot which needs their witness most urgently to "more respectable" quarters where status can be maintained. Now, if the incarnation says anything to us, it says that God became involved in the utter ugliness of men where they were, in order to show the way of life. He dwelt among us, and in so dwelling was our blessing. Perversely, many people think the church exists only to serve its members. Can Christians understand that the community in which the church is located is the world to which God wishes us to give ourselves, that we might show the way to life?

A migrant worker in Florida heard the complaints of local church members who questioned the use of a hall for worship which had been used also as a dance hall. The worker said, "Whenever God and the devil have met, I have never known God to run." The point ought to be clear that God calls us to witness where we are. One of the starting points of worship is our confrontation with life. Being confronted, then, we do not run; we take our stand; we trust in God.

E. R. Wickham's phrase, "the secular relevance of the gospel," calls to mind an urgent challenge which confronts the church in the inner city. The church must know both the secular culture of its place and time, and the nature and content of the gospel it would preach. There is no substitute for the church's understanding the times, and the people among whom it witnesses—not in our day.

THE SEMINARY STUDENT responds glowingly to the concept of ministering to the whole man. When, later, he works in a Christian center in the inner city of a huge metropolis, he finds that those "whole men" are not so plentiful as the inexperienced seminarian might assume they would be. We dwell in a depersonalized world of depersonalized men. Urbanized, mobile, unstable, and manipulated are the people of this generation. Such is the human situation in the inner city.

At the 1960 Missions Conference at Green Lake, Jon Regier, executive secretary of the division of home missions of the National Council of Churches, represented Eve as saying to Adam, when the two were ejected from the Garden of Eden, "Adam, I think we're entering a period of transition." Man has always been in a state of transition, but today transition is more violent. We no longer know the stability and dependability of life which some of the past centuries knew.

Ours is a missionary situation, but the tragedy is that the churches do not often recognize the fact. In the midst of human suffering they are called to responsible action. Yet, rather than act, they point the finger of responsibility at others. A psychologist, who acts as a consultant in the children's court in New York city, declares that newspaper men point the finger of blame for juvenile delinquency at parents, holding that the parents should be held responsible. The truth is that in many cases there are no parents, and no one knows who the parents are.

What can the church do? God in his divine wisdom made man capable of creating environment. Part of the commission of the church, then, is to create an environment in which man can find wholeness—sociologically, psychologically, and spiritually. The church must offer the cup of cold water in the name of Christ, visit the sick and imprisoned, comfort the afflicted, and afflict the comfortable.

But even more than this, the church must work for social justice. The powerlessness of the socially oppressed in the inner city stands in stark contrast with the power of the men and institutions which use and abuse the oppressed. The church must express her Christian concern by fighting against principalities and powers of evil—in the name of Jesus.

This expression must be concrete. If sanitation removal is neglected, the community church may encourage the formation of community groups who address themselves to the problem by encouraging the election of officials who will stand up for the aspirations of the neglected.

In communities where urban renewal is uprooting families, the families are often informed too little and too late. The local church may be instrumental in bringing the families and the urban renewal officials together early in the planning stages in order that the families

may be better informed and make plans for normal adjustment to the course of events which threaten their security.

When people of a segregated, rural, folk culture move into the segregated, urban, industrial climate of the city, there is no wonder that they are lost and bewildered. The local church may sponsor discussion and fellowship groups to help these people feel accepted in their new environment and to help them in the necessary acculturation for more wholesome city living.

Parishioners in some of our suburban churches respond to the challenge of the inner-city mission by saying: "We wish we could do something, but we don't have any problem families in our community." "We don't have any race problem here. There just aren't any Negroes in our neighborhood." One might ask; "Why? Why aren't there any Negroes there? By what measure are there no problem families?"

More than that, what does the gospel say to that particular community, and what is the witness of the church there? How does the church exercise its mission where it is?

Seminary seniors face just such situations shortly after graduation. As pastors they are increasingly concerned about the responsibility of the church in the most acute area of human need—the inner city. They will find both an example and an ally in the American Baptist Christian-center movement.

As early as 1919, the American Baptist Home Mission Societies recognized the need for a unique ministry to the inner city. Out of this concern came the denomination's Christian-center program. When churches fail to be the mission in the inner city, or when churches ask for help in adjusting their ministry to tough situations, the Home Mission Societies respond with the Christian-center approach.

HOW DO THESE CENTERS set about ministering to the city? In any center, there is a constant buzz of activity, but never is program important merely for the sake of program. Rather, the activity is designed to answer the needs of persons, or as a means of getting to know and relate to people. Whether the activity is nursery school, day camp, Alcoholics Anonymous, golden-age clubs, basketball, or one of numerous other activities, the purpose is to minister in Christ's name to the particular needs, as we understand them, in a particular place.

American Baptists support eighty-five missionaries in thirty-four Christian centers across the United States mainland, in Alaska, and in Puerto Rico. Some centers have a program which is entirely building-centered. Others are building-centered, with one or two outposts. Still others are entirely decentralized. Altogether they reach into seventy outposts where the normal program of the church does not minister. All centers have a strong summer resident or day-camping program. More and more churches are developing a Christian-center approach as a part of their church ministry.

The missionary does not take your place or that of any other Christian. He likes to think that he is a part of a team; that the churches are involved in what he is doing. Although he is the one who stands in the existential situation, really he does not stand alone.

LOOKING TO NEW DELHI

By PAUL S. MINEAR



WHAT BASIC ASSERTIONS are fused in the formula "Christ, the Light of the World," the theme of the Third Assembly of the World Council of Churches to be held in New Delhi, India, November 18–December 6?

First, the theme makes an assertion about the *world*. This world now moves within the orbit of Christ's light; it stands under the power of his life. Looking at all things in his light, we discern everything becoming new (2 Cor. 5:14–17).

Second, the theme makes an assertion about *Jesus Christ*. He is the light which gives life to men. He is the Lord of the world, who transforms the world through overcoming its darkness.

Third, the theme makes an assertion about *light*. "Light" is a word which describes the new life-giving link between Christ and the world. If we would understand what this light is (and its opposing darkness), we must first comprehend the power and authority by which Jesus Christ lives and rules.

Thus the theme welds these three nouns together and makes them interdependent. None of the three can be separated from the other two. Not one can be understood aright apart from its connections with the others. This, at least, is the intent of the theme.

But we must now ask ourselves: Do we really understand this triple assertion? If we are absolutely honest—and such honesty is the initial requirement for all study—must we not confess that each assertion triggers an underground explosion in our minds and hearts? Do not fragments of ideas fly in all directions? Are not habitual ways of dealing with things destroyed?

When we piece these questions together, they seem to correspond roughly to the three assertions:

First, do I see my world of 1961, my smaller world of Calcutta or Capetown, or my larger world of the United Nations and the power blocs, as a realm ruled by Christ's light? How has Christ transformed this world where I live? If I can give no answer, none at all, then the assertion would appear to be either meaningless or false, at least to me.

Second, do I actually recognize in the living Christ the only one who serves as the light of this world? How has he overcome its darkness? How has he transformed everything into a new creation? How is he present in

this world as the power of God for its salvation? Again the sense of the assertion would appear to be nonsense unless some answer can be given.

Third, do I define the presence of light and darkness in my home and my town by reference to the living link between Jesus Christ and the world? Do I measure the day in terms of his presence and his purpose? Do I measure the night by reference to the resistance offered to his mercy and his judgments? Do the hopes and despairs in my heart depend upon the progress of his work or upon the prospect for my own plans? Answers to these questions are involved in any assertion that Christ is *the* Light.

The theme thus places us in a strange predicament, both as Christians and as churches. On the one hand, we want to make the assertions because we believe them—broken beliefs and stubborn doubts notwithstanding. Our living Lord, Jesus Christ, is himself the world's light, though the darkness be ever so deep. Yet, on the other hand, our confession of faith uncovers that very darkness. It raises questions which we cannot answer.

Having placed us in this predicament, however, the theme invites us to do three things which may prove to be extraordinarily helpful. It invites us to meet regularly with a community of those who are bound by the same confession, there to share our ignorances and our insights with one another. It invites this community of comrades to look again at the world in which we have been placed as Christ's servants and witnesses—at the world in our village or town or factory or school—and to study the ways in which Christ seeks to serve this world through us.

Finally, the theme invites us to listen together to the pluriform message of the Bible, that book where believers first made the confession and where the dilemmas of believing were as difficult as in any later period. When in the churches we open the Bible in a common desire to understand how our world has been enlightened by Christ, we shall find that our world is still the same world, that Christ is the same Lord, and that the boundary between darkness and light is the same. We shall even find that our own city is still a part of Corinth and Ephesus, Babylon and Jerusalem. And we shall find that the same call comes from the same Lord to follow him.



HALF-WAY BETWEEN

*Demetrio Gonzalez,
pastor to the Mazahuas*

AS I STRUGGLED to the top of the eleven-thousand-foot mountain ninety miles south of Mexico City, laden with three cameras, tripod, thermos, and a bedroll, I paused ostensibly to look at the fabulously beautiful valley below, but actually to get my breath. The next time I paused, panting, a few yards higher up, I asked myself, "What in the world ever brought me here?"

Kenneth Mavity, director of our American Baptist-related work in Mexico, who is a good twenty years younger than I, waited patiently with the rest of our party until I was ready to go again. He was responsible for my being there, and at the moment I rather wished he had not written that little paragraph for a home-mission publication. It had told, in a few sentences, about the need of support of Demetrio Gonzalez, the only Baptist pastor in Mexico who spoke the Mazahua language. I had put the paragraph in our church paper last year and announced that our Easter offering would be used to help support Demetrio, and to put a roof on one of his chapels. I also asked for funds for a horse, and for an accordian, since they had no musical instrument.

The Easter offering was sufficient to pay Demetrio's salary, put a roof on a chapel, and buy a horse and saddle, so he could save time in getting to his six preaching stations and four chapels. We also shipped a fine accordian, given by one of our members.

Then last summer I decided to visit the Mazahua Indians, take some pictures, and have our church adopt the mission field as an over-and-above project. I had been challenged by fantastic stories sent me by Kenneth Mavity, telling of fierce persecution among the Mazahuas, resulting in the death of a number of his members. There were also numerous threats against the life

of the pastor. I concluded either that Demetrio Gonzalez had a vivid imagination, or that he was confronted with a primitive fanaticism such as I did not dream existed in the Western Hemisphere. Protestants are just not murdered, and their murderers allowed to go unpunished—not in the twentieth century in the Western World.

Kenneth Mavity met me at the airport, and we made plans to visit the Mazahuas the next day. It was about ninety miles from Mexico City, I was told, a two- or three-hours' drive, followed by a brief walk at the end. It actually took a total of seven and a half hours, including an hour's hike to the top of the eleven-thousand-foot mountain. Some of the time consumed was spent pausing at every village along the way, where we were greeted by the cry, "*Hermanos!*" ("Brothers!").

The Mazahuas, I found, are very deliberate people. Conversations are never terse! With them one visits, discusses, plans, reasons, chats, confers, rethinks the whole situation; but they do it all in such a charming and friendly fashion that before long I was enjoying it as much as they. Besides, as we entered the area where some 120,000 Mazahua Indians live in 350 villages, I began to take pictures—movies, color slides, and black-and-white pictures for use in acquainting our membership with these people. There were eight of us in the enclosed jeep: three in the front, and in the back, four Mexican Indians and I, together with a spare tire!

At the end of the paved road we followed a dirt road, and then drove across the open, trackless meadows. At a magnificent hacienda we left the jeep and began our hike up the mountain, laden with bedrolls, cameras, water, and food. More given to sedentary pursuits, I lagged behind, taking pictures and breathing hard, grateful for photography as an excuse to pause.

High in the towering mountains ninety miles south of Mexico City, Demetrio Gonzalez ministers to a people who live very much as their ancestors lived five hundred years ago

The villages scattered through the mountains are clusters of adobe houses with tile roofs. Most had two rooms, one for living quarters, the other for cooking. Cooking is done on the floor, with the smoke filling the room and emerging under the eaves. I took pictures of women cooking in one such room, but soon fled, coughing. The women and small children seemed unaffected. We were given a guest room, with a bed and mattress. I was told that this was in my honor, as no home in the entire area boasted such a bed. In due time a table was brought in laden with chicken and tortillas. We had planned to eat our own food, but one could not ignore such hospitality. We ate and drank from their pottery vessels—I, at least, hoping that our gratitude for their hospitality would in some mysterious way offset any deficiency in sanitation. It did!

Their service that evening, held in the tiny chapel, was inspiring. Demetrio played his accordian, while the Mazahuas sang from their recently provided hymnbooks. A representative of the Wycliffe Translators was with us, and it was he and his associates who had laboriously reduced the terribly complicated Mazahua language to writing for the first time. Mark Rich, who happened to be in Mexico City, had asked to go along, and he spoke, as did Kenneth Mavity and I.

I had never had a more appreciative congregation. A single Coleman lantern, hung precisely in front of my face, prompted me to say at the outset that our church was going to provide another gasoline lantern for them, so they could see to read their hymnbooks in the back of the room. The terribly crowded little chapel led me to say that if they would do the work and raise half the money, I was sure our members would pay for the remaining amount required to extend their building. They needed a teacher, and under the spell of the hour I heard myself say that our church in Burlingame, California, would pay the salary of a teacher.

BEFORE we left the next morning, I had learned to love these gentle, smiling Indians. They are friendly, placid, happy. Only one thing distressed me, and I asked Mavity about it. "Their handclasp is so limp," I said. He explained that a humble Mexican Indian does not grasp the hand of a superior person. He merely touches it, then withdraws his hand. "But, Mavity," I protested, "we aren't superior to these people. They wrest a living from these hills, live on beans and corn, have less than twenty-five dollars a year in cash income per family, but exhibit more cheerfulness and peace of mind than the average American surrounded with luxury."

I wanted to convey to them that they were *not* inferior, that the warmth of their welcome, the gentle hu-

mor they displayed, marked them as superior people by any standard. But I realized my efforts would be futile; all I could express was Christian love and good will.

Demetrio Gonzalez is a thoroughly superior person. He has been threatened with death more than once. On one occasion a determined fanatic confronted him with a shotgun for two hours. A short time before, a man had been delegated to kill him. Leaping from behind a tree, the man pointed a gun at Gonzalez' head and pulled the trigger. The gun failed to go off. He pulled the trigger again and again. Demetrio said, "You may kill me, my friend, but you cannot destroy my spirit." With a gun which would not fire, and faced by a man who knew no fear, the attacker fled.

TWO MEMBERS of one of the churches were killed soon after they became Christians. Others have been driven from their villages. Too far removed from Mexico City for police or legal protection, the "believers," as they are known, have no recourse but prayer.

There are about five hundred members in the several churches and mission stations, and approximately two thousand adherents, including children and adults. They need an agricultural missionary to teach them improved agricultural methods. In many places their fields are being destroyed by erosion, for no one has ever taught them contour plowing. In many ways they are living half-way between the Stone Age and the Jet Age, using farming methods which produce far less than would be possible under improved methods. Their lack of sanitation and hygiene results in much illness, and the death rate could be greatly lowered through application of some simple instruction in hygiene. Near one village, where the rains had washed away the topsoil from a hill, I picked up pre-Columbian pottery shards. There has been little change in the life of these people since that pottery was made, over five hundred years ago.

The first Sunday I was back in my pulpit I told about the gentle, friendly Mazahua Indians and their needs. As I described their need for a teacher, an agricultural missionary, a Coleman lantern, an addition to their chapel, and support for a second missionary, I added: "And you're going to pay for it!" There was a smile of approval from enough people to assure me that my faith in their missionary zeal was not misplaced.

But there are three hundred villages in those mountains with no chapel and no Christian witness. Surely there are scores of American Baptist churches willing to adopt a missionary and a village as an over-and-above missionary gift. I know of no other place so close to us where one can do mission work and accomplish so much for such a small investment.

AMONG THE CURRENT BOOKS

TECHNIQUES OF CHRISTIAN WRITING. Edited by Benjamin P. Browne. Judson Press. \$5.00.

Forty practicing writers and editors have contributed to Dr. Browne's third compilation of information and pointers for both young and experienced writers. The chapters are based on addresses given in recent years at writers' conferences, particularly at Green Lake, Wis. Dr. Browne directs these conferences, as well as the National Christian Writing Center at Green Lake. The reader of this book will be amazed at the amount of helpful guidance he will get from experienced writers and editors on a wide range of writing, including religious drama, fiction, poetry, books, articles, features, news, and devotions. There are discussions of techniques, content, photography, editing, and publishing. Christian writing is a growing field, both for the full-time professional and for the part-time writer. In his introduction to the book, Dr. Browne calls for writing that makes goodness "attractive, righteousness heroic, and love courageous." He calls the writer to consider that "religion, properly presented, is the most interesting subject in the world, bar none."

DR. SCHWEITZER OF LAMBARÉNÉ. By Norman Cousins. Harper & Brothers. \$3.95.

This reviewer had read so many books about Dr. Schweitzer that it seemed incredible that anything new could be written. Yet Norman Cousins, editor of the *Saturday Review*, has done just this. He has given some of his impressions of the work at Lambaréné and recounted some of the conversations he had with Dr. Schweitzer and others on the staff. Norman Cousins went to Africa to get two manuscripts: on "The Kingdom of God" and on "The Philosophy of Civilization." He got the first, but the second is not yet ready. He also went to see if he could get Dr. Schweitzer to urge a ban on experimentation with thermonuclear bombs. He achieved this purpose, and the Appendix of the book is Albert Schweitzer's statement on peace or atomic war. The author brought home to America a third prize. He says that at Lambaréné he learned that a man does not have to be an angel to be a saint. The book re-emphasizes the fact that Albert Schweitzer chose to live the life of a doctor in a primitive land because he did not care for the incessant discussion of doctrines of Christian theology

which seemed to him to be overcomplicated. His ideas were much more liberal than the ideas he had been taught. He decided, therefore, to put the religion of Jesus into practice, rather than leaving it where so many Christians do—in the realm of theological argumentation. This book is replete with interesting photographs by Clara Urquhart.

STEWARDSHIP SERMONS. By Charles M. Crowe. Abingdon Press. \$2.50.

This book is divided into three sections. The first three sermons, on the foundations of stewardship, discuss the indebtedness of every living man to the goodness of God. Anything we have, we have in trust. The middle section of the book has to do with the stewardship of time, talents, influence, example, definitive skills, and the like. The closing five sermons deal with man's obligation to give of possessions and material things, so that good work in the world may continue. The book is characterized by forthrightness and an abundance of human-interest illustrations. There will never be an adequate stewardship of possessions until men have a deep sense of gratitude, plus a sense of responsibility for good causes in the world.

PERSONAL POWER THROUGH THE SPIRITUAL DISCIPLINES. By G. Ernest Thomas. Abingdon Press. \$2.00.

The author's purpose in this inspiring book is to persuade his readers that the Christian faith is a source of personal power, which can and will become a reality through spiritual discipline. These disciplines are: Worship, Family Religion, Bible Reading, Prayer, Tithing, Witnessing, and Serving. A spiritually awakening and mentally stimulating devotion for each day in the week is presented under each subject.

AN AMERICAN DIALOGUE. By Robert McAfee Brown and Gustave Weigel, S.J. Doubleday & Company. \$2.95.

Now that we have a President who is a Roman Catholic, this book takes on added significance. When two scholars (one a Roman Catholic, who writes about Protestantism, and the other a Protestant, who examines Roman Catholicism) enter into a realistic dialogue, the result is exceedingly

enlightening. Following a close Presidential election in which the so-called "religious issue" was a major factor, this book becomes extremely important, because it deals with the real issues (between the two faiths) which have outlived the election. The format of the volume is that of having the authors address each other. Supplied with an abundance of theological background and experience, and with an honest desire to come to a real understanding, these two distinguished religious leaders, Robert McAfee Brown, Auburn professor of systematic theology at Union Theological Seminary, and Gustave Weigel, S.J., professor of ecclesiology at Woodstock College School of Divinity, here make a splendid contribution to interfaith relationships. After a foreword by Will Herberg, who points out that to have within the covers of one book these two presentations is itself a major event, Dr. Brown takes a careful, and sometimes critical, look at Roman Catholic-Protestant relations past, present, and future. While hoping for a far better understanding, he feels that under present conditions there is no hope at all of uniting the two groups. He believes that in the ecumenical movement, which includes both sides, there is a possibility of co-operation, without unity. In the second half of the book, Dr. Weigel feels that Protestants have nothing to fear from Roman Catholics, especially those in the United States. He maintains that here Roman Catholics believe in the principles of religious freedom just as much as Protestants. Though he holds out for the truth of the statement that his side represents the "one true church," but advocates fair play and believes that the main task required for constructive co-existence is understanding. This kind of book is needed now.

CHRISTIANITY AND THE SCIENTIST. By Ian G. Barbour. Association Press. \$2.50.

THE CHRISTIAN AS A DOCTOR. By James T. Stephens and Edward LeRoy Long, Jr. Association Press. \$2.50.

These two volumes in the Haddam House Series on "The Christian in His Vocation" make interesting reading for the general reader. This reviewer is neither a scientist nor a physician, but has a modern man's interest in both of these fields. The discussion of scientific attitudes, research, problems, and ethics in the volume on the scientist is fascinating reading. One can almost say that there is no medical problem, from the cost of medical care to malpractice and euthanasia, which is not discussed in the little volume on the Christian physician.

Ideas • Plans For Growing Churches

$\frac{7}{1961} = \frac{1}{1962}$

By CLIFFORD P. MACDONALD

IT WOULD NOT take a teen-ager to tell you that something is wrong with the above equation. It does not make sense. This is exactly the reason the delegates to the American Baptist Convention at Rochester reaffirmed their desire to do away with the $\frac{7}{1961}$.

Translated, the above equation means that seven buildings in 1961 will become one building in 1962. It means that the work of the American Baptist Convention, which has been carried on from seven buildings in two cities—New York and Philadelphia—will, during 1962, be carried on in only one building at Valley Forge, Pa. In unity there is strength. For the first time in the history of the convention, all its societies, boards, and agencies will be operating under one roof, shoulder to shoulder, for the cause of Christ and his kingdom.

If you have moved your home within the past five years, you are keenly aware of the costs involved. If you could not find a home suitable and adequate to your needs and in a convenient location, it was necessary for you to build. Once again, you were made keenly aware of the costs involved. But if the costs are so high, why move?

Picture, if you will, your own family scattered among seven rooming houses in different cities. Such a system not only would tend to destroy your family unity, but also would prove to be ridiculously expensive.

This is the situation American Baptists found themselves in until they voted the above solution. To prove this equation will take the combined efforts of every American Baptist. The

larger the down payment American Baptists can make on their new home, the smaller the amount of money needed through mortgage loans. Interest payments will be smaller and more money will be available for the work of our world mission for Christ.

Your opportunity to help build your new home at Valley Forge will be offered through the Valley Forge Forward Fund. By contacting your pastor or the leader of the Men's Fellowship in your church, you may find out how you, too, may share.

Opportunity will be offered in many ways. A "founder's" share in the new building will amount to \$1,000. The names of founders will be inscribed on a bronze plaque, to be permanently displayed in the lobby. So that those who visit the building in the future will know the names of all who made this project possible, the names of all who contribute \$5.00 or more will be inscribed on a Scroll of Remembrance, also to be on permanent display. Contributors of \$50.00 or more will be recorded as builders.

Film of the Month

The color motion picture *Garden of Service* is a true mid-twentieth-century story bearing out the words of Jesus: "Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest" (John 5:35 R.S.V.). How is it in your church? in your religious practice? Do you "go for broke" to convert someone and then, after he has joined the church, do you abandon him in the postconversion period?

There is a real danger that Ameri-



Scene from 'Garden of Service'

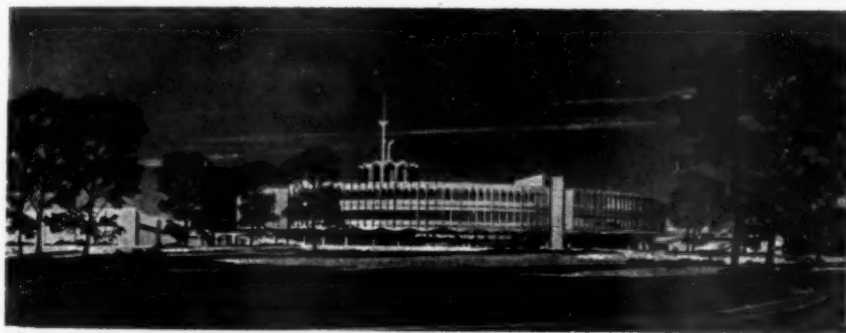
can Christians are doing the same with respect to postwar Japan. At first, we were very enthusiastic about doing good to our "enemies." But now? Japan today is in a very precarious position. Naturally enough, it is very anti-military; but to be without either armed forces or a sustaining trust in the living God is to be vulnerable indeed.

Second, modern Japan has come to equate material prosperity with success; but man does not live by bread alone. These two factors combine to provide the third. Japan is in danger of being subverted and penetrated by totalitarianism. Now, while there is still time, it is our duty and our privilege to support, with our money and our Christian concern, the men of good will in Japan.

The Weimar Republic fell in Germany because we failed it in time of trouble; the same could happen in Japan. But in order to help intelligently, we must be informed. Our heads and our hearts must be informed; otherwise, our acts may be sentimentally futile.

We can be helped in our study by the color motion picture *Garden of Service*. 30 minutes. Rental, \$10.00. Therein we will watch a Japanese young man as he explores the various religious and political theories; in particular, we will wonder whether we have been a party to the notion that Christianity is but a reflection of chauvinistic "Americanism." We eased our consciences in the early postwar period; now it is time for us to act like Christians.

Let us heed the Macedonian call and go over and help them before it is too late. Available from your Baptist Film Library; see page 47.



American Baptist Convention headquarters building at Valley Forge, Pa.

March, 1961



'New Literature Subscription Plan' is mailed seven times a year in a compact kit package for only \$2.00

Timely Materials

The department of literature has on hand many pieces of American Baptist Convention literature. If you have not already availed yourself of these valuable helps for your church programs and personal use, may we recommend the following:

1961 *Book of Remembrance*, \$1.00 a copy.

"Centers of Work and Stories of the the Fields"—attractive foreign-mission map, 75 cents.

"Overseas Outreach, Volume III," 50 cents.

"Parable of the Soils," including gift envelope, 15 cents.

Postcards of the new Valley Forge building, 5 cents each.

Place mats—National Council of American Baptist Women, fifty for \$1.00.

"Guide for Depth Bible Study," 25 cents.

"Group Conversation Packet"—for women's groups, \$1.25.

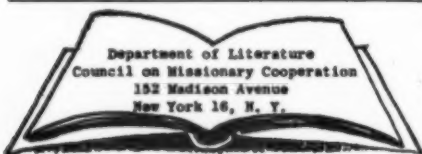
Love Gift kit, \$1.25.

"Guild of Intercessors Packet," 50 cents.

Many of these items are also on sale at your nearest American Baptist book store.

Just Off the Press

"You Are Witnesses"—women's program material for 1961-1962, including a suggested calendar of programs. Packet, \$1.00; stickers, 100 for 50 cents; folders, 50 for \$1.00.



Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

Integration Comes Naturally

By W. DREW VARNEY

A CONCERN to which the attention of the public is being called forcibly, through the media of radio and television and the headlines of the press, is the struggle going on across the country which, for the lack of a better term, has been called integration.

The writer of the Book of Acts gives the summary of a sermon preached by Paul on the occasion of his visit to the city of Athens. This summary contains the basic elements of an effective sermon for today on the subject of integration. One can imagine Paul coming today to almost any one of the cities of the United States, and addressing a public gathering in this general tenor: "Gentlemen of ———, as I have become acquainted with your city I gain the impression that you, in your own judgment, are a very religious people, having set up for worship a variety of gods. Chief among these gods are white supremacy and segregation. I even notice that you have an altar to an unknown God. To you self-styled Christians—deacons, elders, even pastors—I proclaim this unknown God of brotherhood, equality, understanding, and justice for all. He is the God who gives to all men life and breath and everything else. From one forefather he has created every race of men to live over the face of the whole earth. We are all children of this God and if children, then we ought not to imagine that the Father intends to consign so many of his family members to inferior ranks, never to be allowed to rise."

Founding of Benedict College

The people of this country are deeply indebted to pioneers, many of them from New England, of ninety years ago who felt called of God to go into the Southland to take to the freedmen the gospel of love, brotherhood in the family of God, and equality of opportunity. Typical of these pioneers was Mrs. Bathsheba Benedict, widow of a devout deacon in the First Baptist Church, Pawtucket, R.I.

It was just ninety-one years ago that Mrs. Benedict went to Columbia, S.C., and with a portion of her savings purchased a small twenty-acre plantation

on the outskirts of the city, a city which had distinguished itself by fostering secession from the Union, and which at that time was recovering from the harsh wounds of the War Between the States. On this plantation, Mrs. Benedict established Benedict Institute, named in honor of her husband. (The name later was changed to Benedict College.)

She taught in the school which she had founded, and thus helped to initiate on a sound Christian basis a movement now known as integration. In spite of danger to their lives—truly heroic lives—Mrs. Benedict and other pioneer souls started inconspicuously, under God's guidance, the movement which has gained momentum through the years.

Were it not for the courageous work of such intrepid pioneers nearly a century ago, we doubtless would never have had a Booker T. Washington or a George Washington Carver, and we would not have today Mary McLeod Bethune, Nannie Burroughs, Roland Hayes, Marian Anderson, Martin Luther King, Samuel Proctor, Howard Thurman, Benjamin E. Mayes, Thurgood Marshall, and Mrs. Wade H. McKinney. Nor would we have a host of other distinguished Negro leaders in our American culture such as Ralph J. Bunche, a world figure in the United Nations.

Fifty years after the founding of Benedict College, it was the happy privilege of the writer, with his young bride, to spend several years on its campus as a member of an interracial faculty. We, too, paid a price for practicing equality and participating in integration. The end result in lasting good will and deeply spiritual fellowship has produced dividends far beyond any price we were called upon to pay. We are grateful for the opportunity given us to make our humble contribution to this great movement.

What Is Back of Demonstrations?

The lunch-counter sit-ins, entry of library reading rooms, peaceful picketing of chain stores, and other similar activities, both South and North, are outward expressions of an inner crying demand for equal rights and oppor-

tunities in society. Martin Luther King, leader of the non-violent Negro resistance movement in the South, said in an interview that the lunch-counter sit-ins had served to "dramatize the indignities and injustices that Negroes are facing."

The present generation of students will not keep quiet and endure patiently what their parents before them have endured. The president of Fisk University, in connection with the sit-in struggle, said: "All the students on the Fisk campus are involved in the fight. I see no cessation of this struggle in the foreseeable future. It is a dedicated universal effort, and it has cemented the adult Negro community as it has never been cemented before."

Whose Way—God's or Man's?

Commenting on the situations in South Africa and the United States, one of the outstanding preachers of America rightly declared in a recent sermon that the prime minister of South Africa and other segregationists are pitting themselves against God, and that their regimes are sure to end in disaster. He further said, "The way of *apartheid* and segregation is not God's, and spiritual forces will destroy them just as Nero, Napoleon, and Hitler met defeat."

Interracial Staff of A.B.F.M.S.

In emphatic refutation of the statement of those who have set themselves up in defense of segregation on the ground that integration will not work, is the interracial staff at the headquarters of the American Baptist Foreign Mission Societies. Working together in close proximity on one floor of a nineteen-story office building is an integrated group which has functioned harmoniously and effectively for a period of many years.

At present, there are eighty-seven persons in this group. A study of the group by racial affiliation reveals that, while the majority are Caucasian, 26 per cent, slightly more than one-fourth, are non-Caucasian. Among the non-Caucasians, fourteen are American Negroes; three West Indies Negroes; two Mexicans; two Chinese; one Japanese; and one Indian. These twenty-three representatives of various racial groups are working and living together as one family with sixty-four members of the white race.

In addition to the international and interracial character of this group, among the clerical staff one discovers a wide range of religious interest and affiliation. Indeed, the group is a fine example of ecumenity at its best, with church affiliations running all the way from high churchmen, through Lutheran, Methodist, Presbyterian, and Baptist to Quakers.

Unanimity of spirit and purpose is revealed in the corporate worship services in which the members of this group participate. As one works as a member of this group, no sense of inhibition or inferiority or superiority is detected. On the contrary, there is absolute freedom of action. Furthermore, there is a spirit of brotherhood and warm Christian fellowship which transcends all racial and religious differences.

Power of Example

Whether the members of this staff are fully conscious of what is happening does not matter. In fact, the spirit of good will and brotherhood is so natural and spontaneous that it is

doubtful that any member is really conscious of the extent to which a power is being generated—a power which, blended with that of other similar groups, makes up a mighty force for the accomplishment of God's purposes for mankind.

It is trite to say "in union there is strength," but it is nonetheless true. Here in this closely related staff there is a "togetherness" which becomes contagious. In a very real sense, because of the nature of the mission work being carried on day after day, touching the lives of people in remote areas of the world, the influence of this group is moving out into the world as a living witness of the power of Christian integration.

As it feels the impact of this witness, the world is constrained to recognize in such integrated groups the truth of Paul's statements: "from one forefather God has created every race of men" and "we are the children of God." The philosophy in the Negro spiritual "He holds the whole world in his hands," brings reassurance that this type of integration which functions so well in the staff of the Foreign Mission Societies, and the justice for which it stands, will, under God, eventually triumph throughout the United States and the world.

National Missions Conference

Green Lake, Wis.

August 5-12, 1961

Request program leaflet from
American Baptist Assembly

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Leading Three Lives

By ESTELLE MARLIN

WHEN THE U.S.O. in Kodiak, Alaska, closed its doors, the former parsonage of the Kodiak Community Baptist Church was turned into Hospitality House for the young men and young couples stationed at Kodiak Navy base. The responsibility for the house was given over to me. So, I became "Mom" to some young people who were away from home. The assignment was a joy, for I love talking with and fussing over young folk who need a bit of mothering while they are far from their families. We moved some of the U.S.O. furniture into the old house and made the place homelike—all this in the midst of Christmas activities with the children at the Kodiak Community Baptist Church. I was leading two of my three lives.

Then, our church was without a pastor. The men and women of the

church did the preaching and leading of meetings. My third life began when I took over the office work and correspondence for the church.

So, each morning I was church secretary; and each afternoon I dashed back and forth between the church—where, as director of Christian education, I conducted children's clubs, taught piano lessons, counseled, or attended meetings—and Hospitality House. There I played with the babies and invited their young mothers to feel free to use the sewing machine, the piano, the record player, the stove, and the refrigerator. And constantly, wherever I was, the telephone rang. Questions had to be answered or people referred to the one who could help them in place of the pastor.

I have had fine help with my three lives. A young mother, who loved working with children and young



Estelle Marlin, American Baptist missionary at Kodiak, Alaska, spends many hours at Hospitality House teaching children and mothers about Christ

mothers, either carried on the children's work at the church while I stayed at the house, or helped at the house when I worked at the church or in the church office. Two families also helped with Hospitality House supervision and with children's work at the church for the duration of their tour of duty in Kodiak.

We had up to sixteen women in Hospitality House at a time—sewing, playing the piano, putting puzzles together, or baking a cake and serving it with coffee or tea. One sunshiny morning, three mothers and their children planned a picnic; but just as they were ready to eat lunch, it began to rain; so they came to Hospitality House for their picnic.

Three Sailors Adrift

My three lives made varying claims on my attention. One telephone call at the church office gave us news of three young Navy men who had been adrift in an eighteen-foot boat in treacherous waters for fourteen days. They had started out in August for a ten-day elk-hunting trip to Afognak Island, planning to return September 1. In a storm, their boat broke its engine shaft. The auxiliary motor would not work. With heavy seas and no oar locks, rowing had been ineffective until September 14, when changed winds and tides and strenuous rowing brought them ashore several miles southeast of Kodiak town.

When one of the young men was asked if he had thanked God for his escape, he replied: "God has been our constant companion these fourteen days." We at the church thanked God for the safety of these fine young men—one a father and one soon to become one. We pray that they may be active witnesses for him here, where the help of fine young men is sorely needed.

In early May, we cleaned and painted the parsonage in our "spare" moments in joyous anticipation of the

coming of our new pastor, Lewis E. White, who arrived at the end of May with his wife Martha and three children—Vee Docia (Dody), eleven; Barbara (Bobbie), ten; and Michael (Mike), six.

In June, we made plans for vacation Bible school and got ready for the coming of four Baptist Youth Fellowship internes from California and Washington state, with their leader, Twila Bartz, an instructor at Baptist Missionary Training School, in Chicago. They arrived on June 17, and we put them to work in vacation Bible school on June 21. Miss Bartz and two of the girls roomed in Hospitality House, and the two other girls at the parsonage. All five ate and prepared their meals at the house. These young people not only taught, but also carried the responsibility for cleaning up each day and for setting up the rooms for vacation Bible school each morning—saving strain and time for busy mothers who were leading the departments.

Open House and Camp

The B.Y.F. internes brought new life to our young people's meetings. With their help, Hospitality House became open house for the Kodiak young people who were left in town for the summer months and for the ones who were new in the community. The internes helped with the office work and with the big cleaning of the buildings after vacation Bible school was over. With the fine bonus of assistance from the internes, I led my three lives with zest—in an effort to get many things done at the church and at Hospitality House before our five helpers left for Camp Woody Island in late July to help with the summer camping program. We all helped at the seven camps during the summer.

Operating between the islands, the *Evangel*, mission boat, was an essential

part of the Baptist camping program. It provided transportation for all campers and baggage and supplies. The Norman Smith family took part in all of the camps, with three of them serving on the staff. Maintenance and transportation, both unpredictable in Alaska, were Norman Smith's responsibilities. Mr. Smith was also boys' dean for two camps and camp pastor for the junior camp. Mrs. Smith served as camp teacher in all camps, cared for first aid, and served as director of the junior camp. Miss Bartz was director of the senior- and junior-high camps.

The new pastor at the Kodiak Community Baptist Church was the senior-high pastor, and Curtis Strong, of Kittitas, Wash., was the junior-high pastor. The four B. Y. F. volunteers assisted in the junior-high camps.

Communion Service

None of us can ever forget gathering around the communion table one evening with the internes who had given up youth activities at home and had spent \$3,000 in all to come to Kodiak to help the missionaries. All the camp staff ate the bread and drank the cup together to remember the Lord Jesus and his life, death, and resurrection.

Our wonderful little primary campers were really brave when old Katmai's ash rained on Kodiak and vicinity during their stay. The volcano is over one hundred miles away, but the eruptions were strong and the wind just right to bring the ash over.

After camping was over, came the beautiful wedding of Zelanna Stone, daughter of the superintendent of the children's home in Kodiak. One of the boys who grew up in the mission home left for Sheldon Jackson Junior College. A boy who had left the home to help his parents for two years, came back to attend high school. He is happy to get to church again. It was a joy to watch his pleasure at the church business meeting recently.

After two days' vacation spent on the Navy base, I wrote letters and reports, and put away supplies, so that I would be ready for fall work. We planned for the World Fellowship Offering, UNICEF on Halloween, Thanksgiving dinner as a church family, and the Christmas program. All the time, we tried to find a way to get enough volunteers to keep the church nursery in action and to work out a visitation program.

With a new pastor on the field, I no longer need to be responsible for the work of the church office. But there always seems to be many emergencies and many new opportunities that keep me from settling into just one life.

1961-1962 Preliminary List Of Mission-Study and Reading Materials

Theme: 'Churches for New Times'

BOOKS AND GUIDES

Edge of the Edge. By Theodore Matson. Adult study book. Cloth, \$2.95; paper, \$1.50.

By Deed and Design. By Virgil Foster. Adult reading book. Cloth, \$2.95; paper, \$1.95.

American Baptist Mission Study Guide on "Churches for New Times." By Dorothy A. Stevens. 50 cents.

Adult Guide on "Churches for New Times." By C. Richard Brown. Interdenominational guide. 75 cents.

The Future Won't Wait. By Harvey A. Everett. Baptist. For senior highs. Cloth, \$2.95; paper, \$1.75.

Youth Guide on "Churches for New Times." By Elizabeth H. Gripe. 75 cents.

Keys for Tori. By Virginia M. Jeffries. For junior highs. Cloth, \$2.95; paper, \$1.75.

How to Use "Keys for Tori." By Bernard L. Cook. 75 cents.

The Thunder Egg. By Grace W. McGavran. For juniors. Cloth, \$2.95; paper, \$1.75.

Junior Teacher's Guide on "Churches for New Times." By Mildred M. Hermann. 75 cents.

Timmy's Team. By Juanita P. Shacklett. For primaries. Cloth, \$2.95; paper, \$1.75.

Primary Teacher's Guide on "Churches for New Times." By Juanita P. Shacklett. 75 cents.

Keiko's Birthday. By Jeanette P. Brown. Cloth, \$1.50; paper 95 cents.

SUPPLEMENTARY RESOURCES

Fun and Festival from the United States and Canada. By Larry Eisenberg. 75 cents.

PICTURE BOOK AND ALBUM

Children of North America. By Nina Millen. \$1.50.

World Friends: In Our Churches Today. \$1.50.

FILMSTRIPS

Boomtime. Color. For adults. Sale, \$7.00.

Town and Country Cousins. Color. For children. Sale, \$6.00.

DRAMA

Time Capsule. By Henry Kemp-Blair. 75 cents.

Pinpoint Plays. By Buell, Aurelius, Bennett, Monaghan. 75 cents.

MAP

Picture Map of the United States. 50 x 38 inches. \$1.25.

'Friends Through Books'

Look for Friends Through Books in early spring for complete reading and study materials. Along with the

The New English Bible: New Testament. New version made in England. \$4.95.

The Memoirs Called Gospels. By G. P. Gilmour. Scholarly and readable survey of the Gospels and their backgrounds. "Enchanting enlightenment." \$3.50.

Stewardship for Today's Woman. By Helen K. Wallace. \$1.75.

Message and Missions: The Communication of the Christian Faith. By Eugene A. Nida. \$5.00.

God Our Contemporary. By J. B. Phillips. To restore God to his proper place in our lives. \$2.50.

God's Colony in Man's World. By George W. Webber. Christian love in action. \$2.75.

Golden Boats from Burma. By Gordon L. Hall. Fascinating biography of Ann Judson. \$3.75.

One Mark of Greatness. By Louise A. Cattin and Helen C. Schmitz. American Baptist missions. \$1.50. (A study guide will be available.)

Making New Friends: In Mexico, in the United States. Florence E. Stansbury, editor. Baptist. For use with primary and junior children. 75 cents.

Home Mission Digest, 1961. Helen C. Schmitz, editor. Baptist. 75 cents. (Order from your Baptist state or city society office.)

Overseas Outreach, 1961. Ada P. Stearns, editor. Baptist. 75 cents.

Theme: 'The Christian Mission in Latin American Countries'

BOOKS AND GUIDES

Land of Eldorado. By Sante U. Barbieri. Adult study book. Cloth, \$2.95; paper, \$1.50.

The Quiet Crusaders. By Henry McCorkle. Adult reading book. Cloth, \$2.95; paper, \$1.95.

American Baptist Mission Study Guide on "The Christian Mission in Latin American Countries." By Dorothy A. Stevens. 50 cents.

Adult Guide on "The Christian Mission in Latin American Countries." Interdenominational. By Carman St. J. Wolff. 75 cents.

This Is Latin America. By Howard W. Yoder. Illustrated and pleasantly informative. Readable, good type. Adults and senior highs. 85 cents.

Raise a Signal. Compiled by Hyla S. Converse. For students and others. \$1.75.

Days of Decision. By Beverly Chain. For senior highs. Cloth, \$2.95; paper, \$1.75.

Youth Guide on "Latin American Countries." By Ruth J. Smith. 75 cents.

In the Time of the Condor. By Eleanor Hull. For junior highs. Cloth, \$2.95; paper, \$1.75.

How to Use "In the Time of the Condor." By Rosalie V. Jenkins. 75 cents.

Flaco. By Dorothy W. Andrews. A Mexican story for juniors. Cloth, \$2.95; paper, \$1.50.

A Junior Teacher's Guide on Mexico. By Dorothy W. Andrews. 65 cents.

South Americans All. By William F. Fore. For juniors. Cloth, \$2.95; paper, \$1.75.

Mateo of Mexico. By Ella H. Kepple. For primaries. Cloth, \$2.95; paper, \$1.50.

A Primary Teacher's Guide on Mexico. By Juanita Purvis. 65 cents.

Three Children of Chile. By Ella H. Kepple. For primaries. Cloth, \$2.95; paper, \$1.75.

Nady Goes to Market. By Elizabeth Tibbals McDowell. Cloth, \$1.50; paper, 95 cents.

SUPPLEMENTARY RESOURCES

Fun and Festival from Latin America. By Ella H. Kepple. 75 cents.

PICTURE BOOK AND ALBUMS

Children of South America. By Nina Millen. \$1.50.

World Friends: Mexicans. \$1.50.

World Friends in South America. \$1.50.

FILMSTRIPS

The Bible and Diego Thomson. Color. For adults. Sale, \$7.00.

Trip to Brasilia. Color. For children. Sale, \$7.00.

DRAMA

The Eye of the Storm. By Archie Crouch. 75 cents.

Search My Heart. By Dorothy T. Daily. 75 cents.

MAPS

Political Map of Latin America. Large, 32 x 42 inches. \$1.25; small, 9 1/2 x 12 inches. 60 cents a dozen.

Picture Map of Mexico. 38 x 50 inches. \$1.25.

Picture Map of South America. 38 x 50 inches. \$1.25.

other new promotional leaflets for 1961-1962, it will be mailed directly to each church, in the pastor's name, for the chairman of missionary and stewardship education. Additional copies may be secured from your state or city Christian education office.

The books and supplementary materials on the study themes will be available after May 15. Order from the American Baptist Publication Society book store serving your area (unless otherwise noted). Prices listed are subject to change without notice.

Order films and filmstrips from the Baptist Film Library. See page 47.

School of Missions at Home

First Baptist Church, Westchester, Ill., is a baby of the First Baptist Church, Oak Park, Ill. This year the church held an exciting school of missions without a church building. Classes met in the homes of members. The following gleanings from a letter help to describe the school:

"A brochure and articles to local newspapers helped to publicize the school. Displays were set up in a large room in the basement of the parsonage, where the worship and fellowship sessions were held. The members of the Woman's Society took turns with the fellowship. The hostess at each adult session welcomed guest speakers and introduced the program. Arrangements were made for speakers, a film, a play, the class leaders, and homes to be used.

The church was chartered in November, 1958, and during the first year gave less than 2 per cent to the Unified Budget. Last year, it increased its giving to 10 per cent. This year, the board of missions has recommended another 5 per cent increase.

The Bible



Book of the Month

MARCH
Deuteronomy

APRIL
Philippians,
Galatians

MAY
1 Samuel

Deuteronomy

This book is largely a second summing-up of the law already found in Exodus. The code is expanded, both in specific laws and in the addition of further regulations. The introduction is a brief résumé of Israel's life as a nomad people, along with an exhortation to be faithful to the national God. It is well to note the insistence on a single, central sanctuary at which alone sacrifices may be offered. The book concludes with a notice of Moses' death.

MISSIONARY AND STEWARDSHIP EDUCATION—Children

1961-1962 Mission-Study Themes

FOR AMERICAN BAPTISTS the two mission-study themes for 1961-1962 are in the area of home missions. This happens because for many denominations any mission outreach outside continental United States is classed as foreign missions. But for American Baptists, home-mission administration extends to geographic areas located near by, such as Puerto Rico, Cuba, Haiti, Central America, Mexico, Alaska, and Hawaii.

For the purpose of the school of missions study this year, the department of missionary and stewardship education is suggesting the use of the Latin America theme. For children, the study is centered in Mexico and the books and materials suggested for use are listed here.

These materials are all ready as of now. You will want to buy these materials and hold them for use in your school of missions which will be scheduled by the committee on missionary and stewardship education and the board of Christian education.

The theme material "Churches for New Times" may be used in after-school sessions, Saturday morning or afternoon sessions, or Sunday evening sessions for primary and junior boys and girls. You will find them excellent study and reading materials.

The theme "Churches for New Times" is especially good today, as the whole church is trying to find new ways of reaching and serving people in their community. Many churches are in the process of starting new mission churches. This study will give some new techniques and approaches for involving people in the church—the witnessing community.

'The Christian Mission in Latin American Countries'

What are the urgent needs of the people of Latin American countries? One authority says:

- Education.
- Economic stability.
- Better understanding with people of the U.S.A.
- A new interpretation of the gospel message and a new sense of the reality of the living Christ.

The 1961-1962 mission study, "The Christian Mission in Latin American Countries," will bring to North Americans both an awareness of these needs and of the revolutionary forces and social upheavals of this new day. North Americans will come to understand some of the problems facing Protestant

churches in Latin America. They will sense the urgency of joint action on the part of the churches here and in Latin America.

Books and Resource Materials

Junior book—*Flaco*. By Dorothy W. Andrews. Story of Flaco, a lively young hero, who plays a big role in helping his Mexican family to settle in a new farm colony where they can have land of their own. Cloth, \$2.95; paper, \$1.50.

Junior Teacher's Guide on Mexico. By Dorothy W. Andrews. Paper, 65 cents.

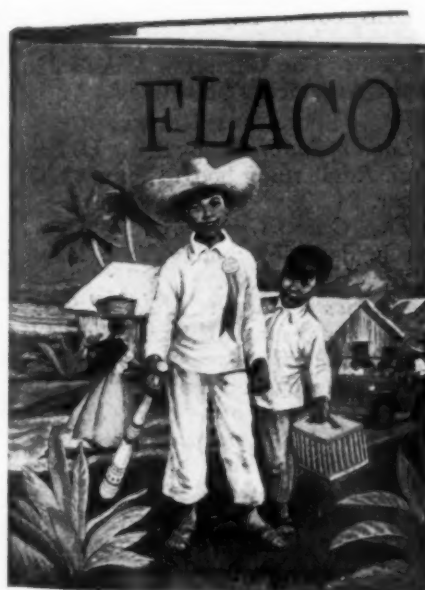
Primary book—*Mateo of Mexico*. By Ella Huff Kepple. Eight-year-old Mateo has some lively adventures in this story, including a flood, fiesta, contest, Christmas celebration, and a search for Beebee, his lost parrot. Cloth, \$2.95; paper, \$1.50.

Primary Teacher's Guide on Mexico. By Juanita Purvis. Paper, 65 cents.

World Friends: Mexicans—Large black-and-white teaching pictures in an album, with descriptive text for each picture, depict children at home, play, school, worship. Album 10 x 15 inches. \$1.50.

Picture Map of Mexico—Creative work map to be colored and decorated with pictures supplied with each map. Utilization sheet accompanies each map. 38 x 50 inches. \$1.25.

Making New Friends in Mexico, in the United States. Edited by Florence



'Flaco' is a book for juniors, by Dorothy W. Andrews. It tells how a little Mexican boy becomes a hero

Stansbury. Baptist study material. 75 cents.

Baptist filmstrip—title and price to be announced.

'Churches for New Times'

These times are new indeed! In North America:

- Population explodes.
- People live longer.
- Mobility abounds.
- Cities mushroom.
- Races and cultures intermingle.
- Production accelerates.
- Rapid transportation and communication bind us together.
- New complex problems grow out of this mass urban society.

All changes affect the churches profoundly.

These new times call for thousands of new churches and renewed churches. They call for experimentation with untried tools to reach people: new ways, new techniques, new program, new vision.

The 1961-1962 home-mission study, "Churches for New Times," confronts North American Christians with the challenge of reaching out to this new world with the changeless message of grace, peace, hope, and love.

Books and Resource Materials

Junior book—*The Thunder Egg*. By Grace W. McGavran. Will red-headed Pete Blake find the thunder egg he covets? Will he be able to buy the black colt he longs to own? These problems worry Peter as he learns to adjust to life on a frontier farm, enrolls in a new school, and helps to start a new church in his community. Cloth, \$2.95; paper, \$1.75.

Junior Teacher's Guide on "Churches for New Times." By Juadred M. Hermann. Paper, 75 cents.

Primary book—*Timmy's Team*. By Juanita Purvis Shacklett. Timmy moves to a new community. There his dog disappears. He meets a gang of unfriendly boys, who poke fun at him. But he comes to know two friendly boys, who with him form Timmy's team. Together they find the dog and help in a new church that is being built. Cloth, \$2.95; paper, \$1.75.

Primary Teacher's Guide on "Churches for New Times." By Juanita Purvis Shacklett. Paper, 75 cents.

World Friends: In Our Churches Today—Fifteen teaching pictures with stories illustrating why we need new churches; ways the need has been met; and ways children serve and learn in their churches. Album 10 x 13 inches. \$1.50.

Picture Map of the United States—Work map, with an insert sheet that contains pictures to cut out, color, and mount. Detailed information about the

United States and its people. 50 x 38 inches. \$1.25.

Children of North America. By Nina Millen. Color picture book with stories showing the cultures of Alaska, Canada, Mexico, and the United States. Children are seen at home, at play, at school, with friends, and learning to worship. 10 x 13 inches. Paper, \$1.50.

Making New Friends in Mexico, in the United States. Edited by Florence Stansbury. Baptist study material. 75 cents.

SUPPLEMENTARY BOOKS

Junior—*The Singing Bridge*. By Rita Puttcamp. A new construction plant is to be put up near the farm

where Danny Baxter lives. Danny helps to prepare a trailer court for the incoming workers and to reopen church for their use. Cloth, \$2.95; paper, \$1.50.

Primary—*A Gift of Turtles*. By Ella Mae Charlton. New experiences greet the Bolton family when they move to Mississippi. Maida and her friends share several secrets and take part in a project to help their church. Cloth, \$2.95; paper, \$1.50.

Books may be purchased from your nearest American Baptist book store, 1703 Chestnut St., Philadelphia 3, Pa.; 168 W. Monroe St., Chicago 3, Ill.; 352 S. Spring St., Los Angeles 13, Calif.

CHRISTIAN WORLD OUTREACH—*The B.Y.F.*

DEAR FRIENDS:

As you will remember, in 1959-1960 our American Baptist Youth Fellowship adopted as a project the development of a youth camp in northeastern Japan. We made ourselves responsible for providing \$40,000 toward the building of this badly needed camp.

But during the one year that the Baptist Youth Fellowship sponsored this project, we failed to raise this amount. To date, we as the Baptist Youth Fellowship have given only \$22,033.

Do not we, as young people, have a responsibility for fulfilling our whole

obligation to the Japanese youth? Will we take it upon ourselves to become concerned and give our support to this project? We have until August 31 to show that we are concerned to reach our financial goal of \$40,000. I hope that we can realize or top our goal, and in this way contribute to the worldwide mission of the church.

Remember, the success of developing this much needed campsite depends solely upon our Baptist Youth Fellowship groups to see it through.

RANDY JENKINS

World Outreach Chairman

Tohoku Project

THE BAPTIST YOUTH FELLOWSHIP hopes to complete by the end of August the raising of \$40,000 for the development of a Baptist camp in the northeast of Japan. The youth of our churches thus far have contributed only \$22,033 to this cause. Some church and state B.Y.F. groups, because of prior commitments, have not had the opportunity to contribute to the project.

Time Extended

The finance committee of the American Baptist Convention has extended the time for the raising of the money for Tohoku. Now is the time for each youth group and each American Baptist youth to testify through gifts of money of our concern for the youth of Japan.

Let us not be guilty of "too little, too late" while this great opportunity lies before us to help Japanese Christian young people know that American Christian youth are more interested in



Japanese students working at camp site, Morigo, Japan. B.Y.F. goal of \$40,000 has not as yet been reached

the growth of persons than in their destruction, more interested in peace than in nuclear warfare.

Some groups and individuals who may have given to this special project may wish to do more in the light of the urgent need. American Baptist youth have an obligation, because we pledged the \$40,000 to the Japanese young people. And we have the privilege of extending the cause of Christ.

Membership in the churches of Japan is a young membership. Seventy per cent of the average congregation are under thirty years of age. Because of the youthfulness of the Japanese churches, the Tohoku project is of special interest to American Baptist youth. Camping for Japanese Christian youth is very essential, because only one person in each two hundred is a Christian. Camping experiences for these youth will strengthen their Christian faith and their ability to communicate their faith to non-Christian youth.

The Baptist young people of the churches of northeast Japan started to work this past summer to improve the campsite. Work camps were organized by the youth. These youth are eager for their own camp and are doing their part.

Leaders' Responsibility

Christian World Outreach chairmen and other youth leaders, whether state, city, association, or local, have a grave responsibility for leading the youth of our churches to the successful completion of the Tohoku project.

If they were not used earlier, several pieces of material are available to help young people understand the importance of the Tohoku project. These are: a worship service—"Tied Up in a Furoshiki," printed in *High Call*, winter issue, 1960; a party—Japanese style, "Nihon No Matsuri," in the spring, 1960, issue of *High Call*; and a filmstrip with script *Fagot on the Campfire*. All are available from your area director of Christian education.

While not all groups will want to use projects to raise money for Tohoku, some groups have done some of the following special money-making projects: "Slave for a Day Auctions," where a young person's services are sold to the adults of the church or community and the day's wages given to the fund; car washes; Japanese teas, with a silver offering taken; sacrifice suppers, when tickets are sold for the regular dinner price, but an inexpensive meal is shared by all, with the profits going to the fund.

Offerings for Tohoku can be received at association meetings and state conventions. Car washes can be sponsored by youth groups. The Eastern Connecticut Baptist youth had a novel plan for the project. If you would like

information, write to Rev. John H. Zenzian, Jr., First Baptist Church, New London, Conn.

If a church does not allow special money-making projects, the young people can plan to earn extra money individually or giving up desserts, extra sodas, and candy bars for a certain length of time, giving the money saved to Tohoku.

Money for the Tohoku project should be sent to the Baptist Youth Fellowship, 1703 Chestnut St., Philadelphia 3, Pa.

Work and Study Projects

In co-operation with other agencies in the American Baptist Convention, the Baptist Youth Fellowship will make study and work opportunities available again this summer.

Projects will include work with minorities, Christian centers, Indian Americans; town and country, Alaska, Puerto Rico, and the West Side Parish in Chicago. In addition, there will be the Fellowship Builders at Green Lake and the Fellowship Builders Caravan.

The length of the project will depend on the individual project as well as the age of the person participating. Preferential treatment will be given to the applications of those who have been out of high school two years. The two Fellowship Builders projects are equally open to senior-high and post-senior-high young people. For most of the projects the registration fee will be \$10.00 a week.

Write to the Baptist Youth Fellowship, 1703 Chestnut St., Philadelphia 3, Pa., for further information. This is an excellent opportunity to invest a summer in a worth-while way, as well as to secure valuable help in Christian living and a better understanding of the task of the Christian church.

Fellowship Guild

Training for Counselors

Mrs. William Crandall, Fellowship Guild counselor for Washington, shares an idea for training association and church Fellowship Guild counselors which with some adaptation might well be used by many state counselors. It will provide for the personal, face-to-face contact which is so valuable and helpful.

Several times during the year, state Christian education teams go into each association for the training of association committees of Christian education. The state counselor could travel with the team, thus making the trip through the state much less expensive. The state counselor would meet with the counselors of the asso-

ciation and also with local church counselors, who would be able to come, because it would be near their homes.

Suggested Outlines

The conference or workshop, depending upon the time available, can be planned in several different ways. A suggested outline is:

Get acquainted.

Have the counselors list the questions they want answered and then let the group help to answer these questions.

Present phases of Fellowship Guild work not touched by the questions, either by having the counselors share with one another how they do their task, or by a brief presentation by the state counselor on such areas as programs, White Cross, Love Gift, organization, degree program, publicity, prayer partners, special teen-age problems.

If the meeting is held early enough in the year, it would be helpful to have a display of the reading books. If arrangements can be made with the nearest American Baptist book store to get books on consignment, the counselor might have some books for sale.

Take some time to announce important meeting dates for the girls and counselors, such as rallies, retreats, camps, house parties, state convention, and the Fellowship Guild Conference at Green Lake.

Filmstrip

Counselors need spiritual motivation for their task, and time to think through what their purpose is. The filmstrip, *A Friend of Youth*, from the "Youth Workers' Audio Visual Kit," will provide just such guidance and motivation. Be sure to have discussion following the showing of the filmstrip. A guide with the filmstrip gives valuable help for discussion groups. Most area directors of Christian education probably already will have this particular filmstrip in the state's audio-visual library.

This filmstrip is one of six in the kit, which sells for \$69.50, and may be ordered from your Baptist book store or Baptist Film Library. These are excellent filmstrips and record kits dealing with youth problems, produced by Family Films.

The following books may be helpful in discussing youth problems: *It's Worth Your Life*. By Erma Ferrari. Especially good in the area of vocational guidance. *Learning Together in the Christian Fellowship*. By Sara Little. Excellent helps on the group process. *Guiding Youth in Christian Growth*. By Oliver D. Cummings. *Ways Youth Learn*. By Clarice Bowman.

Close with a time of worship.



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

PREP Is for Now!

By OLGA B. BELL

BECAUSE our P.-T.A. program speaker is going to talk about preparing children and parents for college, I don't think I'll go to the meeting!" Thus spoke a young mother with two children in elementary school. When the program chairman of the P.-T.A. group questioned her further, the mother acknowledged deep interest in her children's present needs and activities; she admitted, however, that she felt no concern about their college education which was still several years away.

Is this kind of thinking possible today? Can parents and others concerned with the welfare of young people wait until the student is ready for college before giving the matter serious thought? No, this matter cannot wait until then. It must be of deep concern now, and here is why.

A College Education Is Costly

A college education comes high nowadays, and there is nothing in the picture to indicate that the cost will decrease. Rather, the contrary is true.

Recently, a survey reported that the average cost to educate a student for one year is \$1,550. Where young people have plans to enter a graduate school, such as a medical school, the cost may be as much as \$3,000 a year.

From where will this money come? Families cannot depend entirely upon scholarship gifts, the windfall of an inheritance, or the earnings of the student at a part-time or summer job. It has become more imperative than ever that families begin early to save for education.

Only 40 per cent of those who intend for their children to attend college are saving toward it, and these families save an average of \$150 a year. On this basis, in ten years there will be enough money for one child to attend college for one year!

Supporting a child in college these days is big business. It takes much careful thought and planning, and must begin years in advance of the first day of attendance at college.

College Population Increases

Today a college degree is roughly equivalent to the securing of a high-

school diploma a generation ago. While few parents want their child to become President, many expect him to go to college. The student himself is under tremendous pressures to continue his education beyond high school, and a proportionately larger percentage of high-school graduates are entering college. While in 1940, only 20 per cent of the high-school graduates went on to college, in 1960, almost 50 per cent continued their education. In 1960, there was a 5.5 per cent rise in the student population over 1959.

What does this mean to parents and to all who are concerned about the future training of young people?

It means that there must be an early concern about student preparation for college. Right attitudes toward education must be fostered and proper study habits developed. Byrns Fagerburg, director of admissions at the University of Redlands, in California, states that the acceptance of a student is not just on the basis of his having done satisfactory work, but rather on the basis of his ability to meet competition and to do outstanding work.

Long-range plans must be made in the choice of a college. It is no longer sensible to assume that a child will be accepted *per se* at his parents' Alma Mater. On the other hand, with the shortage of professors, it becomes increasingly important to know the strength of the faculty in terms of doctors' degrees and in time devoted to teaching or research. Other factors, such as accreditation, campus facilities, must be considered early.



The concern about higher education is not alone for parents or grandparents, but for every church member who feels a sense of responsibility for the entire church family. Warren P. Mild, director of the department of educational services for The Board of Education and Publication, says it this way: "Our churches in days to come will need increasing numbers of educated members prepared to show responsible leadership. We are fast realizing that young people need college education to prepare them to do their jobs and to live effectively in a world of lightning change." The people of vision, who see the importance of educated young people's having a vital relationship to the church, will take advantage of every opportunity to understand the educational trends of the day.

PREP Is a Program

The initials P-R-E-P stand for Planning the Right Education Program for our sons and daughters. Dr. and Mrs. Mild, and Dr. and Mrs. Arthur L. Maye, of New Jersey, have prepared a program to be used co-operatively by the men and women of the churches of the American Baptist Convention. The printed program will appear in both the 1961-1962 "Woman's Baptist Mission Society Program Packet" and the "Men's Fellowship Program Planning Guide."

The program calls for a planning committee, made up of designated officers from the Woman's Society and the Men's Fellowship and the student counselor. They will arrange for an evening meeting, preferably in February, 1962. All members of the church will be welcome to attend with special invitations going to those who have children or grandchildren younger than college age.

Evening Will Be Stimulating

Interest will be aroused by the film-strip *How to Visit a College Campus*. Discussion groups which follow the showing will provide lively exchange on planning the right educational program. Getting the point of view of both men and women will be an important factor. Talk on the subject will continue over a cup of coffee served at the close of the meeting. Further thinking will result from a thought-provoking take-home pamphlet.

Time Is Now

Yes, the time to plan the right educational program for our sons and daughters is now. Five or ten years from now will be too late for some families. When PREP comes to your church, have your part in it. You will be glad you did!

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

The Open Door

By BETTY HENLEY

[Five women stationed throughout audience will read following Scripture verses, with appropriate and effective pause between each reading: (1) John 10:1-9; (2) Ps. 84:10; (3) Rev. 3:20; (4) 2 Cor. 2:12-13; (5) Rev. 3:8.]

THEME HYMN: "Dear Lord and Father of Mankind."

NARRATOR: An open door—and no man can shut it—I am a DOOR. Is that important? Being one, I think so. And what is a door? The dictionaries say that "a door is the usual entrance into a house or room; a paneled something that swings in or out." But I am more! I am, indeed, an entrance into life! And, swing in or out, a door can be open or it can be closed. Opened or closed can make all the difference!

And, too, a door can be locked. Locked against the world without, and locked to contain a little smug world within. But my kind of door is never locked!

Now you begin to comprehend that a door, any door, can be most important! Sometimes I like to think of myself as a massive oaken paneled door—or the tiny latticed gate to fairyland; or when I hear the church bells peal I hug me to myself and I sing out: "I am the door to the great cathedral!"

But the very nicest sort of door I like to be is one of simple pine, or even less, without a knocker, without a number, often without paint itself and certainly without polish. For what is polish, after all? My worn hinges swing me wide at a neighborhood Christian center any hour of every day, whenever the need is there.

Surely you know what a Christian center is—a building, never imposing, sometimes improvised, but warm and cozy and genial—very much occupied, located in the heart of a mixed neighborhood, where little children need a place to be little children, where mothers can come for fellowship, too, and where growing boys and girls in a bewilderment of being neither little children nor yet adults find themselves and others in a wholesome, happy way.

But a Christian center must be more than just a building. First, there is the love and concern that chose that building exactly where it is. Then there are

the skilled, trained, and dedicated workers whom love and concern and Christian dollars have steered to just that particular spot where their talents can best be used. Is it strange, then, that I feel most important because I am the door that leads within?

I am very glad that all our Christian centers have "an open-door policy"; for I know of other doors in just such neighborhoods that, too, have a wide-open policy, where some of the fathers too often stop with their pay dollars after work, and where there is seldom a question of discrimination nor of segregation, since everyone pays! Everyone is welcome there! So, I must compete and I've a tough time keeping up with other such open doors. You see, there are less than forty American Baptist Christian center doors across this wide country of ours. Less than forty of me! And besides, we are less than forty years old, but quite grown-up in accomplishment, I think!

Do you like "facts 'n' figgers," as they say? Here are some to remember: Most of our nearly forty centers are delightfully interracial and international, but because of population concentration there are exceptions. One is Mexican, one Chinese, three Negro, and one Indian. I am open in eighteen states from Alaska, on down and across. Six in New York, five in California, three each in the heavily populated states of Illinois, Ohio, Minnesota, and Pennsylvania. I swing wide to a membership of more than twelve thousand and I literally boast, with a happy creak of my hinges, to more than a million contacts having been made, in a year, not in forty!

And, to my way of thinking, contacts are as important as are members' names on a card. We never know about contacts. They go on and on—even to eternity, right up to the foot of the throne of our eternal God! And never, never have I, all forty of me, swung shut in their faces.

Some of those who pass through me come from as far as a mile away, but most come from a one-block area in a neighborhood teeming, of course, with people with needs. Not always dollar-needs. But need of friends, of understanding, of hope in a today's world,

as well as in a tomorrow's heaven.

Results? Who can tabulate human equations? But we do know that 217 were baptized, in a year, mind you, not in forty, because I swung wide, and that in the same year 149 more made definite decisions for Christ.

"How come?" you ask. "Is it a church, then?" No, not a church, not a school, not a home. But all three of these elements blended by the alchemy of love into one, where there is study, where there is play, where there is worship. And always there is love.

[It would be more effective if someone, rather than the DOOR herself, read the following at this point, in closing.]

I want a door that always stands ajar
Upon a city street where common people pass,

Heavy with weariness and cares and toil,

Brightened by simple joys and honest laughter,

Where the crooked street climbs up a hill, perhaps,

Or plunges forward on its busy way.

I would not shut out life that crowds about me,

Nor would I peer at it with furtive, frightened eyes

Through windows tricked by squares of colored glass.

I would face ugliness if need be,
And beneath its grotesque mask

Trace beauty gone awry;

And somewhere in its dark, contorted features

Find God and Light!

I crave good will to men

Before I prate of peace;

Love and forbearance

Before the hour's too late.

And should I meet the Master in the Way, —

God grant that I could look him in his face!

BETTY HENLEY

For Small Societies

The following programs will appear in MISSIONS, 1961-1962:

APRIL—"I Present to You"—installation.

MAY—"Trash or Treasure"—boxes for Mather, and so forth.

JUNE—"Ways Women Witness"—evangelism.

SEPTEMBER—"Laborers Together"—foreign missions.

OCTOBER—"Fun with Facts"—learning by playing.

NOVEMBER—"We Take the Cake"—Christmas.

DECEMBER—"Merci, Madame"—Haiti.

JANUARY—"Is America for Christ?"

FEBRUARY—"O Brother Man"—Christian social action.

MARCH—"Historic Women Witness."



AMERICAN BAPTIST MEN

Monthly Fellowship Program

FOR MAY

This One Thing I Do in Renewal

Scripture: Matt. 16-18—"upon this rock I will build my church; and the gates of hell shall not prevail against it."

THE PURPOSE of the program is to bring before each man a careful consideration of the threefold purpose of American Baptist Men. This should result in the development of ideas by the local fellowship. Close with a commitment of the individual to these central purposes of men's work.

For the Devotional Chairman

- Luke 5:1-11; Matt. 28:18-20.
- Statement of *purpose* as given in the "How" section of the *Handbook for American Baptist Men*, page 3.

For the Program Chairman

This program is to be put on by the officers of the fellowship. Using a panel composed of all the officers, the president should lead a presentation and discussion of the purposes of the fellowship as outlined in the "How" section of the *Handbook for American Baptist Men*.

The pastor should open with a short statement of the Baptist Jubilee Advance program with its second-year emphasis on "Renewal of the Church." Then he should review what has happened in your church during this B. J. A. year. This leads to the consideration by the group of a careful analysis of the purpose of the Men's Fellowship, and what the men need to do to make it more meaningful in its relation to the renewal of the church.

The president should give a short statement on the threefold purpose of American Baptist Men, as found on page 3 of the "How" section of the handbook. Then present the fellowship, growth, and action chairmen, who will speak five minutes each on the three phases of the purpose of men's work, in the following order:

Leading men to Christ—fellowship chairman.

Enlisting men in service—growth chairman.

Supporting the wider work of the church—action chairman.

Resource and reference material for the above talks will be found in the various sections of the handbook.

Following these presentations, the

president, as chairman of the meeting, will ask for general discussion: first by the panel, and then by the group of what they, as individuals and as a group, can do to implement these purposes. After discussion, drawn out by questions posed by members of the panel and carefully recorded by the secretary, the pastor will lead in a closing commitment service. Here, a rededication is sought from each individual renewing his allegiance and service to Christ, giving his active support to the purposes of American Baptist Men.

It is of utmost importance that the members of the executive committee meet for one evening several weeks in advance of this program and carefully outline a procedure that will be followed. They will go over the basic material to be presented, listing proper questions to insure good discussion and to determine disposition of any suggestions that may come out of the meeting.

They will very likely want to close this session with a round of prayer, with all participating and making their own commitment of renewal, so that when they go before the entire group they may lead them in the same service. Be sure to have the handbook reference material available for each participant. You may want to use commitment cards. If so, have them available. (On the back of the membership card for American Baptist

Important Dates for Men

Saturday, June 17, at Portland, Oreg.: The annual men's luncheon during the meetings of the American Baptist Convention—a wonderful time of inspiration and fellowship for laymen and their pastors.

The week of July 15-22 at Green Lake, Wis.: The annual National Conference of American Baptist Men—a week of vacation for men and their families in the beautiful surroundings and atmosphere of our assembly grounds—preaching, teaching, workshops, special activities for the family.

Men there is a "personal commitment." These cards are available from American Baptist Men, Valley Forge, Pa., at two cents each.)

For the Fellowship Chairman

Plan publicity with a strong emphasis on the idea that every man of the church should attend this one meeting and participate in the discussions that will be involved. Person-to-person invitation should be stressed, as well as the use of the card of notification and other means of publicity.

It is recommended that for this meeting you have available a good supply of A. B. M. lapel pins. (Price—\$1.00; available from American Baptist Men, Valley Forge, Pa.) Place one at each dinner place. Allow time for the men to look them over and talk about them. Then, briefly, make a presentation of why every man should wear the A. B. M. lapel pin, and be identified both as a Christian and as an American Baptist man. You will find that the majority will buy the pin.

For the Growth Chairman

In thinking of the "Renewal of the Church" emphasis of the Baptist Jubilee Advance, and its relation to the Men's Fellowship, it is felt that by using the foregoing outline and suggestions the officers here will have presented a program that will be greatly beneficial to the individual, to the group, and to the church. The discussions will have been to the point of seeking practical suggestions as to how the fellowship can live up to these purposes, and then, what is required of each man.

A serious consideration of these basic purposes will lead each to a further commitment of his life, and a receptiveness to suggested study materials. This will be a good occasion to present and take orders for such B. J. A. books as the following:

Members One of Another. By Robert T. Handy. \$1.25.

The Yoke of Christ. By D. Elton Trueblood. \$3.00.

The Faith of My Parish. By Tom Allan. \$2.00.

Spiritual Renewal Through Personal Groups. By John Casteel. \$3.50.

All books are available at American Baptist book stores.

For the Action Chairman

Renewal of the church is primarily a spiritual emphasis, but the upkeep and the renewal of the church property are important, too. Bring a progress report, telling what the men have done for the past year or two to renew the church building and what plans are afoot or pending to continue this important work of the action committee.

NEWS

NEW YORK

A.B.F.M.S. Staff Changes

Several changes in staff personnel were announced at the January 17 meeting of the executive committee of the boards of managers of the American Baptist Foreign Mission Societies.

On February 1, Robert L. Weaver became an administrative assistant in the office of the general secretary. Mr. Weaver had been director of promotion of the Massachusetts Baptist Convention since 1955, and before that time he held a number of pastorates in the East.

Two resignations were announced and received with regret. Mrs. E. W. Cattam of the public-relations department submitted her resignation to become effective at the end of February. James L. Sprigg, secretary for the Congo and Europe, submitted his resignation to become effective July 1, when he plans to assume a pastorate. His responsibilities for the Congo will be assumed by Chester J. Jump, Jr., who is now Congo mission secretary.

New Policy

For the first time in the history of the societies, the new administrative secretary will carry out his duties on the field. At least until his furlough in 1962, Mr. Jump will remain on the field and travel to America to make necessary reports and maintain contacts.

Until now, administrative secretaries have lived in America and made visits overseas. To facilitate the new experiment, there likely will be an assistant to Mr. Jump assigned to handle necessary matters at the home office.

Arrangements were announced to provide continuity in the change-over of two other positions in the overseas department. Marlin D. Farnum, now the secretary for the three India fields (Assam, Bengal-Orissa, South India), will become head of the overseas department in June. The present director, Dana M. Albaugh, will assume special assignments until the date of his actual retirement in late 1962. Dr. Albaugh has served with the societies in many capacities since 1923, when he and his wife were sent to the Congo as missionaries.

Hazel F. Shank, secretary for Burma and Thailand, will assume special assignments in June until her retirement in 1962. She began her service with

the societies in 1924, as a missionary to Burma.

Miss Shank's administrative responsibilities for Thailand will be assumed by Russell E. Brown, who will also continue as secretary for Hong Kong, Japan, Okinawa, and the Philippines. One new administrative secretary is scheduled to be employed as secretary for Burma and the three India fields.

Mr. Brown will leave for the Far East in early March to visit the fields



Robert L. Weaver

to which he is related and will return in early June. In Hong Kong and Thailand he will travel with Dr. Farnum, who is in Asia at the present time. Dr. Farnum left in January to visit all of the American Baptist mission fields in Asia, except the Philippines. He is scheduled to return in mid-April.

LOUISE A. CATTAN

Budget Reappraised

Reappraisal of the American Baptist budget is progressing at a steady pace, reports Frank E. Johnston, budget adviser. A basic review and restudy of the Unified Budget was authorized in December, 1958, by the budget research and finance committees, recognizing that twenty-five years had elapsed since a thorough study had been made.

Findings Analyzed

During the past two years, the first phase of the Unified Budget study was completed, Mr. Johnston indicates. The best wisdom of denominational staff, pastors, and lay people was sought through objective group and individual conferences. Mr. Johnston met with groups of staff members, pastors, and lay people in twenty-four state conventions and nine city societies, also staff personnel from the national agencies.

Findings of the Unified Budget study conferences will be analyzed by the budget research committee and incorporated into an initial draft of a proposed budget format. If authorized by the finance committee, the draft will then become the focal point of a new round of conferences.

Some of the general observations made by Mr. Johnston, after discussing the matter with more than six hundred American Baptists in many parts of the country, are:

That we are a diverse people. There are noticeable differences in attitude and outlook between rural oriented folks and those who are urban or metropolitan oriented.

A more unified approach to budget matters is desired in many quarters, especially in fund-raising efforts directed at the churches. The multiplicity of appeals in some areas is causing an unfavorable reaction that is more noticeable among pastors than lay people.

A new emphasis is desired in the promotion program, although there is agreement that the very finest methods and techniques have been developed. Some would like to see tithing stressed; others are calling for a more adequate program of stewardship education. Some see the need for a biblical emphasis, and still others refer to the need for a more spiritual motivation.

There is an abysmal lack of knowledge and understanding of the methods, purpose, and objectives of the Unified Budget. This problem requires careful and intelligent consideration.

The first phase of the Unified Budget study has been very valuable, since a process of "feeling the pulse" of the denomination through firsthand information and reaction is essential as a basis for projecting further plans. In almost every situation there was expression of evident appreciation that a denominational worker had come to listen rather than to tell or sell something.

Conference Findings

Citing some of the findings from the conferences, Mr. Johnston said that "there is a strong sentiment abroad favoring an all-out emphasis to eliminate designated giving. At the same time, it is almost universally agreed that, at present, funds are forthcoming through designations which would not be given to the undesignated section of the Unified Budget.

"The conference discussions reflected no desire to see specifics within the Unified Budget. By the same token, there is almost universal acceptance of the need for, and the value of, the annual offerings. There is general agreement that a better name can and should be found for the Institu-

tional Budget. While some felt it should be made a part of the Unified Budget, others are quite unconcerned at this point.

"It is quite evident that the Christian Higher Education Challenge (CHEC) has aroused a larger measure of interest and concern that a way be found to support our educational institutions more adequately."

National campaigns proved to be a highly controversial area. Many favor discontinuing national campaigns and advocate "putting all our eggs in one basket"—the annual Unified Budget. Others are convinced that we could not raise as much this way, that we could lose the "new money" ordinarily found in major campaigns, and that we would lose the educational values which are a vital aspect of every campaign.

Mr. Johnston said that if national campaigns are to be continued, there is a strong sentiment favoring the alternating principle, with schedules planned and publicized on a long-range basis.

OKINAWA

Becomes Mission Field

Okinawa was recognized as a separate American Baptist mission field last November, at ceremonies on the island. Among those participating in the ceremonies was Bill L. Hinchman, American Baptist mission secretary for Japan. Prior to this changeover, American Baptist mission work in Okinawa had been directed through the Japan mission.

Tenth Overseas Field

This brings to ten the number of overseas fields on which American Baptist missionaries serve in Africa and Asia. In addition, the concern of American Baptists for Baptists in Europe is channeled through a representative of the American Baptist Foreign Mission Societies, who is stationed in Switzerland.

The Baptist outreach in Okinawa was first sponsored by Baptists of Japan, who in 1891 sent an evangelist to the Ryukyu Islands, of which Okinawa is the largest. After the Second World War, requests came for American Baptist missionaries to assist the small group of Baptist church members in Okinawa. Accordingly, Mrs. Bollinger and I have been assigned to Okinawa since 1955.

At the ceremonies marking the separate mission administration for Okinawa, Mr. Hinchman brought greetings from Japanese Baptists. Letters of greetings from officials of the Foreign Societies also were read.

There has been an encouraging



The Machara Baptist Church, Okinawa, was dedicated on October 30, 1960



Bill L. Hinchman speaking to 175 persons gathered for fellowship banquet



Corresponding committee, representing Okinawan church and missions: L. to r., front: Evangelist Hirotake Teruya, Evangelist Yasunori Miyagi, Pastor Seijiro Iha, Layman Hekiya Arakaki, Pastor Bunzo Tomari, Layman Toma Seiei; back: Layman Ryojun Arai, Layman Jozen Miyagi, Pastor Kanhan Teruya, Pastor Mamoru Kuniyoshi, Missionary E. E. Bollinger. Eight absent

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1961 THEME: CHRIST AND MY LIFE

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THE AMERICAN BAPTIST PUBLICATION SOCIETY

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growth in church membership and in the number of churches in Okinawa recently. There are now four organized churches and more than ten evangelism and preaching centers related to the mission. A five-year plan of evangelism calls for one new chapel a year for the next four years. Although Okinawa has been the major center of evangelism, new attempts are being made to reach the smaller surrounding islands. Radio broadcasts are being developed as a part of this outreach.

There is a force of some sixty thousand Americans stationed in Okinawa with the U.S. military, and from this group has developed a large Baptist church which gives support to both the American and the Southern Baptist mission programs in Okinawa.

E. E. BOLLINGER

ASSAM

Outreach of Gospel

Reaching out to win others to Christ was a major emphasis at the eleventh annual meeting of the Council of Baptist Churches of North East India. The meeting, held in Golaghat, in January, was attended by delegates from the various groups related to the C.B.C.N.E.I. and by American Baptist missionaries in Assam.

Once again these Baptist churches reached forth to other lands, when the council voted to share in the support of the United Mission to Nepal. This mission endeavor is a joint project of several denominations related to the National Christian Council of India.

The acting field secretary of this mission attended the Golaghat meeting and challenged Baptists to share in this new opportunity for the Christian church in India.

Work Among Meithei

In addition, the council appointed its second missionary to the Meithei people. These are staunch Hindus living in the plains areas of Manipur. The great advances for the gospel in the Assam mission have been among the animist peoples of the hills, but these same people have felt their obligation to carry the message to others, even groups difficult to win.

The mission outreach among the Meithei people was initiated by individual associations of Baptists within the C.B.C.N.E.I., but recently the council appointed a missionary to this work, and now a second one has been sent. R. D. Mashangthei presented himself before the group with these humble words, "Here am I." The council secretary echoed the will of the group, "Send him."

"I am incompetent and lack the

MISSIONS

background for this appointment," said Mr. Mashangthei, "but I have the personal experience of the love of God, the saving, pardoning love, and this message I take to these people who do not know God."

Mr. Mashangthei, who is married and has five children, was trained at the Mission Theological College at Jorhat.

Drive for Funds

To support this new missionary and the outreach to Nepal and to launch new ventures, the council approved a drive to raise 125,000 rupees (more than \$26,000) in the next two years. The drive will begin this year, with the commemoration of the 125th anniversary of the coming of the gospel to North East India, when a Baptist missionary entered Assam.

The meetings of the council were conducted by the first woman president of the C.B.C.N.E.I., Anondi Kenwar, who has served many years at the mission school for girls at Nowgong. She opened the session with the words of Paul: "Forgetting those things that are behind, and reaching forth to those which are before, I press toward the high mark of the prize of the high calling of God in Christ Jesus."

The "reaching forth" became a reality through the actions of the council. Miss Kenwar's leadership represents a step forward for the participation of women in council activities.

The council elected as its new president George Peck, who is an Australian Baptist missionary now teaching at the Theological College in Jorhat.

In the coming year we look forward to greater outreach as well as strengthening the existing work.

MARY SUDERMAN

CONGO

Training of Women

Should the Congolese woman be educated? Today no one doubts the urgency of this matter. But was it always thus?

When the missionaries came to Congo they formed schools, but these were mainly to train evangelists, pastors, and clerks. Little by little they realized that it was equally useful to have normal and secondary schools, but still these schools were only for boys who would be the future teachers and clerks.

Few Girls' Schools

As for girls' schools, they were few and far between, and their curricula were limited. Many educators held that a Congo girl was not capable of doing advanced studies.

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Dr. Georgia Harkness, Professor of Applied Theology at the Pacific School of Religion, Berkeley. Dr. Harkness is the author of more than twenty books in the field of religion.

Other authors, editors, leaders will be announced.

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Another reason for this imbalance was one of economics. Any education given to boys benefited the family directly. Therefore parents preferred to let their boys follow normal or secondary school studies, so that they could later earn money and help them.

A girl, however, had to work in the garden, marry, and have children. Her fiancé had to pay a part of the bride price to the father and to the family on the mother's side. After a few years,



Mr. and Mrs. Jessie Nkoba and family, of Leopoldville. Mr. Nkoba is studying in U.S. Family in Congo

if she had not had any children, there was a divorce. It is needless to dwell further on the inequality of these two estates.

Since the expansion of official education in 1954, we have had some interesting experiences. It has been found that in school, girls often reach a very high standard and even outdo the boys. Moreover, our girls' new activities, especially in the realm of sports, tend to break down the custom of thinking of them as the weaker sex.

Utilitarian

Ideas on girls' education have developed even on the purely utilitarian level. Even if the girl does not earn a salary as a boy does, she nevertheless contributes to the well-being of the family as housewife and future mother. Herein lies another reason for giving her a good education. It is the mother who after giving birth to the child teaches him to eat, drink, sit, stand, walk, and talk. All these tasks accompanying the status of women, call for our attention.

Today, there are two universities in Congo, one in Leopoldville and another in Elisabethville. But one may ask how many Congolese women have been enrolled? Very few.

In many specialized directions courses for accelerated training are being organized. But one may ask how many such courses have been arranged for Congolese women? Very few.

We need to form nursery schools and kindergartens in Congo, but where shall we find women capable of caring intelligently for these small children? As already stated, to educate a woman

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Marriage

A further problem is that of marriage. At the present time the young men graduating from secondary and normal training are not able to find wives of the same intellectual level.

In conclusion, being very conscious of all these problems, I should like to stress the need for including women in plans for specially speeded-up training. A certain leniency should be exercised in the acceptance of women in universities.

My desire is to build a girls' school in Congo. It is difficult to get money and teachers. The Woman's American Baptist Foreign Mission Society has helped us in the past. We hope for further help in the future.

JESSY NKOKA

[*Jessy Nkoka is an exchange student from Congo studying general education at State University, New Paltz, N.Y. He is here on a scholarship from the Institute of International Education. In Congo, Mr. Nkoka is a teacher in the Public School, Leopoldville. His family, wife, and seven children remained behind in Leopoldville.*]

Overseas Students To Attend Conference

The executive committee of the American Baptist Foreign Mission Societies recently appropriated four thousand dollars to provide transportation for seven students, one from each of seven overseas mission fields, to attend the East Asian Youth Conference to be held in Tokyo, Japan, in July. The conference will bring together Baptist young people from throughout Asia under the sponsorship of the Baptist World Alliance. The first such conference was held in Hong Kong, 1956. The money will provide transportation for one student from each of the following countries: Burma, Thailand, Hong Kong, the Philippines, and the three India fields, Assam, Bengal-Orissa, South India. Since Japanese students will have little transportation expense, the grant to that country will go to help meet expenses of the host group. Of the total amount appropriated, two hundred dollars was a special gift to the societies.

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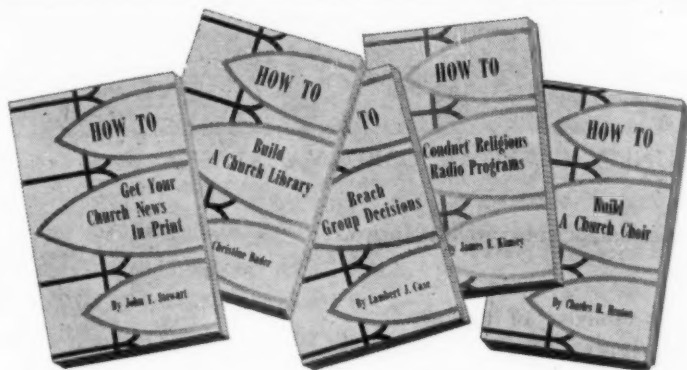
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Answers to Quiz on page 5

(1) 10. (2) 1919. (3) "That on December 21, the legal functioning of the Baptist church at Seville has been authorized." (4) *The New Republic*. (5) Peaceful coexistence and disarmament. (6) Anondi Kenwar. (7) Alaska. (8) \$40,000. (9) Demetrio Gonzales. (10) "Christ the Light of the World." (11) "dramatize the indignities and injustices that Negroes are facing." (12) \$50. (13) John W. Thomas. (14) In the United States, mainly in the South.

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March, 1961

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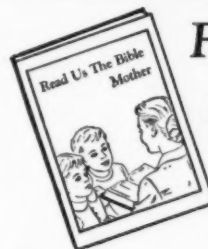
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Club Talk...
By Frank A. Sharp

PLEASE SECURE all renewals for MISSIONS magazine before they become due. If the club manager would approach each subscriber *two months in advance* of the expiration date and secure the renewal, then the subscriber would not receive any renewal notices. Provided, of course, the renewals are mailed to our office immediately.

Did your church observe MISSIONS Magazine Sunday last fall? If not, it is suggested that Sunday, April 16, be set aside as a time to secure new subscriptions and renewals. Posters and leaflets are available. Please tell us how many you can use.

If your church did observe MISSIONS Magazine Sunday last fall, here is another suggestion. Please try to secure five new subscriptions, in addition to the renewals, by MISSIONS Magazine Sunday, April 16.

One is inclined to wonder why our churches do not purchase copies of MISSIONS magazine for all the Woman's Mission Society leaders and others active in the missionary outreach of the church.

Most churches provide and pay for Sunday church school periodicals, leaflets, and teaching materials. Vacation church school teachers are given the proper texts, handwork materials, and resource guides to help them do a good job. Youth counselors receive program helps and other supplies.

But all too seldom does the church provide MISSIONS magazine for those who are preparing missionary programs or trying to raise the missionary budget.

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Resigned

J. A. Barbour, director of church development, Minnesota, to executive secretary, N.Dak.; William Bray, pastor, Bayview Baptist Church, Chula Vista, Calif.; C. J. Gilbert, missionary pastor, Kilgore, Nebr.; W. L. Harder, pastor, Pleasant Valley Baptist Church, Portland, Oreg.; C. E. Johnson, pastor, Battle Lake, Minn.; Joachim Kundenchek, bilingual worker, Washington and Oregon.

Retired

Marjorie B. Hall, educational and evangelical missionary in Mexico and California; Mrs. Bernice Schultz, missionary in Southern Nevada; Ota G. Walters, missionary doctor in Miahuatlan, Oaxaca, Mexico.

Sailed

Madelyn Albrecht, for Congo; Rev. and Mrs. H. D. Brown, for Congo; Rev. and Mrs. W. W. Cadwallader, for Thailand; Elizabeth Chambers, for Philippines; Dr. and Mrs. F. S. Downs, for Assam (India); Anne J. Hansen, for South India; L. I. Hunt, for South India; Dr. and Mrs. N. R. Eaton, for South India; Louise M. Giffin, for Thailand; Betty J. Higgins, for Japan; Rev. and Mrs. J. T. Howard, for Philippines; Mrs. C. J. Jump, for Congo; Dorothy M. Wiseman, for Congo.

Dr. N. B. Abell, for Congo; Rev. and Mrs. B. M. Allen, for Burma; Dr. F. O. Anderson, for Congo; Rev. A. R. Brown, for Congo; Rev. W. H. Brown, for Congo; Rev. J. B. Clark, for Congo; Rev. M. S. Entwistle, for Congo; Dr. and Mrs. D. E. Fountain, for Congo; Rev. and Mrs. C. M. Gilson, for Burma; Virginia L. Hjertstedt, for Congo; Ruth F. Keyser, for Burma; Rev. and Mrs. J. T. Long, for Philippines; Virginia R. Nickerson, for Congo; Rev. and Mrs. W. C. Osgood, for Bengal; Rev. P. J. Uhlinger, for Congo; Mrs. C. G. Weaver, for Congo.

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